THE

# NEW-JERUSALEM MAGAZINE.

Vol. XI. NOVEMBER, 1887. No. 11.

CONTENTS.

REDEEMED BY THE BLOOD OF THE SON OF MAN.....*Adolph Roeder* ..... 625

ISAIAH LV. IN ITS SPIRITUAL SENSE. II. .....*T. B. Hayward* ..... 636

AN INVOCATION. (Poetry) .....*Eoria*..... 644

PROHIBITORY LEGISLATION. II. .....*B. F. Barrett* ..... 644

THE CANAANITE IN THE LAND .....*Joseph Pettee* ..... 656

WHO SHALL BE NEXT? (Poetry).....*John Bragg*..... 658

PROGRESS AND POVERTY.....*Theodore F. Wright* ... 659

SWEDENBORG STUDIES..... 665

The Importance of Baptism; New Wine Solidified.

BOOK NOTICES ..... 671

The Gates Between; What to Do; The Brain, Considered Anatomically, Physiologically, and Philosophically; The True and the False Theory of Evolution; My Confession; Love and Theology; Life Notes, or Fifty Years' Outlook; The New Christianity; Life and Times of Jesus as related by Thomas Didymus; The Longfellow Prose Birthday Book.

THE NEW CHURCH ..... 678

Massachusetts Association; The New Christianity; Mr. Ottley on Must; Swedish Bible Commentary; New-Church Club; The Army Movement; Letters to "Morning Light"; Dr. Cranch "in Open Court."

THE RELIGIOUS WORLD ..... 684

Unitarian Tendencies; Swedenborg and Brother Jaspar; Improving Christian Consciousness; A Heathen's Invitation; Towards Sodom; Spiritism in Demonism; The Mount of Olives; At my Right Hand; Changes in New-England Theology; Whole-World Soul Communion.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

# THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

## Massachusetts Association of the New Church,

— AT —

## No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

| | |
|---|---|
| Payable in advance, (including postage) - - - - | $2.00 a Year. |
| To Clergymen and Students in Theological Schools, | 1.00 a Year. |
| To subscribers in Great Britain - - - - - | 10 shillings a Year. |
| Clergymen " " " - - - - - | 6 shillings a Year. |

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

# THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

*TERMS:* — Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

## MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

# NEW-JERUSALEM MAGAZINE.

VOL. XI.—NEW SERIES.—No. 11.

NOVEMBER, 1887.

---

## REDEEMED BY THE BLOOD OF THE SON OF MAN.

"SAVED by the redeeming blood" is a phrase to which the ear of the church-goer has become so accustomed that he no longer thinks much about it. He does not endeavor to grasp some meaning in it. To most minds it has none. The phrase, as a staple of theology, may be said to have been worn threadbare. But if the "converted" were to be asked what is meant by the words "saved by the blood of Christ," they would most naturally reply "The blood shed for us on the cross by the Saviour," and this answer seems to convey a something satisfactory, for it seems never to be questioned. But to regard the matter without the prejudiced ideas, which have been bred into the average church member, What has the blood of the Saviour to do with our salvation! aside from the use to which the Church has put certain favorite sentences from the Word of God? What is it that is meant, for instance, in such a sentence as this, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you?" If we can have no life except we drink the blood of the Son of Man, then what is this blood, which we must drink? In our human language these terms would imply, that there must be literal blood to touch the lips of the believer. Is this to be the explanation? Does the Lord in His Word mean the same as we do, when he says, eat and drink? The answer is, no. Here is the first point to which the attention should

be called. When we read the Word we are reading a Divine book, and not a natural or human piece of composition. When the Lord, in His Word, speaks of eating and drinking, He means something different from what these words would convey when used in a merely human way and in a literary attempt of human genius. What, then, does the Lord mean when He speaks of eating and drinking? What does He mean when He so earnestly exhorts His followers to "drink His blood" or "to eat His flesh"? Does He mean the blood shed on Calvary? Then are we removed from the barest possibility, nor is there any record of even those who were near the cross in that dark hour, in any way obeying this command. If, then, they drank not the blood, were they without life?

Let us first see what it means to eat and to drink: —

"In the Word, mention is frequently made of eating and drinking, and they who are unacquainted with the spiritual sense suppose that these expressions signify nothing more than natural eating and drinking; whereas they signify spiritual nourishment, consequently the appropriation of good and truth, eating signifying the appropriation of good, and drinking, that of truth; any one may know, who believes in the spirituality of the Word, that by eating and drinking, as by bread, food, wine, and drink, is signified spiritual nourishment, for otherwise the Word would be merely natural, and not at the same time spiritual, thus only for the natural man, and not for the spiritual man, much less for the angels." —A. E., 617.

If the thought be removed from the mind, that the mention of blood in the Word always refers to the great sacrifice of the Saviour, then that most docile servant of man, the mind, will be prepared to receive more perfect, and less limited, instruction. Granting that the Word is written in such a way as to be both spiritual and natural at the same time, which it must be in order to be true to its Divine origin, then the subject of the blood of the Lord will come more readily and more clearly to comprehension. It will be seen that by the term blood is not meant merely the life-bearing fluid that coursed

through the body of the Saviour, but a something higher and more spiritually real than that.

"He who knows nothing of the internal sense of the Word, does not know otherwise than that by blood in the Word is signified blood, and by the shedding of blood is merely meant to kill man. But in the internal sense the life of the body is not treated of, but the life of man's soul, that is, his spiritual life, which he is to live to eternity. This life is described in the Word in the sense of the letter by such things as pertain to the life of the body, namely, by flesh and blood, and because the spiritual life of man exists and subsists from the good which is of charity, and the truth which is of faith, therefore the good which is of charity is understood by flesh, and the truth which is of faith by blood, in the internal sense of the Word, and in a still more interior sense, the good which is of love to the Lord by flesh, and the good of love toward the neighbor by blood; but in the supreme sense, in which the Lord alone is treated of, flesh is the Divine good of the Lord, thus the Lord Himself as to Divine good, and blood is the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. This is understood in heaven by flesh and blood, when man reads the Word."—A. C., 9127.

We do not always realize how vitally true this teaching is. We neglect one prominent feature in the school of life if we do not pay proper attention to the fact thus set forth, namely, that we live by and in the Lord. We stand, we move, we breathe within the Divine sphere of the Son of Man. Thought, idea, image, perception, call it what you may, truth in whatever form it comes to us, is the life-blood of the Saviour, coursing unending through the heaven of heavens, fluttering through the breasts of angels, quivering through the minds of spirits of every degree, and finally descending within the sphere and domain of the natural man, and finding channels unnumbered through the busy brains of humanity on earth. Every thought we think, every object that presents itself to the eye of the mind, is part of and visible in the bright ocean of light that proceeds from the Lord, as natural light from our sun.

Glance over the earth, tree, shrub, plant, and flower, turn

with one accord to the sun from whom they receive their life. His light and His heat are food for them. They live by Him. They live in Him. You say to your friend, "You had better put that flower in the sun, or else it will die." It is true. So with man. He must stand within the genial rays of the Divine light, "that light which is the life of the world," or he will perish.

As tree, flower, plant, and vegetation of every kind live in the sun, so man lives in the Lord. What proceeds from the sun is called "the sun," and is the sun. What proceeds from the Lord is called the Lord, and is the Lord. Thus the human spirit turns ever to the source of all life and light. While the body is nourished by what the sun of earth produces upon earth, the spirit is nourished by what the "sun of heaven" produces upon the earth of the spirit. As the body lives on food and drink, so the soul lives on Good and Truth: —

"To be spiritually nourished is to be instructed and imbued, consequently it is to know, to understand, and to be wise; unless man enjoys this nourishment together with the nourishment of the body, he is not a man but a beast."—A. E., 617.

"Thus in Jeremiah: 'Thy words were found, and I did eat them; and thy word was unto the joy and the rejoicing of my heart.' — xv. 16. Here, by eating is evidently denoted to eat spiritually, which is, to know, to perceive, and to appropriate, for it is said that the prophet did eat the words of Jehovah, and that they became the joy and the rejoicing of his heart; the words of God are his precepts or Divine truths."—A. E., 617.

Every truth then which man learns from the Holy Word is so much sustenance to his spirit. Every truth we learn is as a drop of the Divine blood, circulating within the veins of the spirit. Thus and thus only, is "the blood the life of the flesh."—Gen. ix. 4.

"That the flesh of the Lord is Divine good, and His blood Divine truth, both of them from Him, may appear from this circumstance, that those are the things which nourish the soul; hence it is said: 'My flesh is food indeed, and my blood is drink indeed.' And since man by the Divine good and truth is conjoined to the

Lord, therefore it is also said: 'Whoso eateth my flesh and drinketh my blood, hath eternal life,' and 'abideth in me and I in him.' The reason why the Lord thus spoke, namely, why He said His flesh and His blood, and not His Divine good and His Divine truth, was that the literal sense of the Word might be derived from such things as correspond with things spiritual, in which the angels are, hence is the conjunction of men of the Church with them by the Word, which otherwise could not be effected, since blood signifies the Divine truth proceeding from the Lord, and by the reception thereof by man, conjunction of man with the Lord is effected, therefore blood is called blood of the covenant, for covenant signifies conjunction. It was thus called, when the Lord instituted the Holy Supper, for He said: 'Drink ye all of this, for this is my blood of the new covenant or testament.'—LUKE xxii. 20."—A. E., 329.

Thus is man conjoined with the Lord, as every fibre of the body is conjoined with the heart by means of a constant supply of blood flowing forth from the heart. And as man receives the life-forces he is said in the Word to "eat and drink."

"It is to be known, that there is never any spiritual good with man from the Lord, except by truths from the Word; for the truths of the Word are in the light of heaven, and the goods are in the warmth of that light, wherefore if the understanding be not in the light of heaven by or through the Word, the will cannot come into the warmth of heaven. Love and charity cannot be formed except through truths from the Word, nor can man be reformed except by truths thence; the Church itself with man is thus formed. But not by these truths in the understanding alone, but by a life according to them; thus do truths enter into the will, and become goods." —A. E., 832.

The appropriation of good and truth being called eating and drinking in the Word it may appear what is meant by the following:—

"And I appoint unto you a kingdom, that ye may eat and drink at my table in my kingdom."—LUKE xxii. 28–30. "In these words by eating and drinking are signified to eat and to drink spiritually, consequently to eat denotes to receive, perceive, and appropriate the good of heaven from the Lord, and to drink denotes to

receive, perceive, and appropriate the truth of that good; for to eat is predicated of good, because bread signifies the good of love, and to drink is predicated of truth, because water and wine signify the truth of that good."—A. E., 617.

It is not difficult to attain this idea of how we are continually fed by the Lord. The doctrine of the New Church on this subject is much more definite and more readily understood than that of the past dispensation. When once the mind has been led to see the true relation of man to the Lord, has been taught to trace the stream of the Divine life through all the marvellous pathways of creation, it will readily grasp the conception of how the Divine truth flowing forth from the Lord is called "blood." Conceive of the Church as the "body" of Christ; think of all the living, quivering hearts of men that turn to their Creator as fibres of that great Body, and then think of the great waves of Divine light and life throbbing forth from the greatness of His Divine heart, now and evermore, as great waves of the Divine life-blood circulating through the mazes of creation, even as the blood of the material body pulsates through the tortuous windings of the arteries to give life to the entire system, and you will immediately understand why He calls His Divine truth the "blood" of the covenant, and why He says unto His followers that they should "drink all of it, for this is the blood of the new covenant."

"To illustrate this matter, the following passage shall be adduced concerning the Israelitish Church, in which all things that were commanded were representative of things spiritual and celestial, and not the least thing was otherwise; wherefore, it is also commanded, when the Paschal Supper was first instituted, that they should take of the blood, and strike it on the two sideposts and on the upper doorposts of the houses, wherein they should eat the Paschal Lamb; and the blood thus sprinkled was to be for a sign, upon the houses wherein they were, that they might be passed over and saved from the plague when the Lord should smite the land of Egypt. And hence it is written, 'And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin; and none of you shall go out of the house until the morning. For Jehovah

will pass through to smite the Egyptians, and when He seeth the blood upon the lintel, and on the two sideposts, Jehovah will pass over the door, and will not suffer the destroyer to come into the house to smite you.'—Exod. xii. 7, 13, 22, 23.

"He who is ignorant of the spiritual sense of the Word believes that by blood is here signified the blood of the Lord shed on the cross; but this is not understood so in heaven at all. By the Paschal Supper here mentioned the angels understand the same as by the Holy Supper instituted by the Lord, in which, instead of the Paschal Lamb are the bread and the wine which the Lord then said were His flesh and His blood; and any one knows, or may know, that bread and wine are what nourish the body,—the bread as food and the wine as drink,—and that in the Word, which in its inmost is spiritual, these things also must be spiritually understood. This bread signifies all spiritual food, and wine all spiritual drink. Spiritual food is all the good which is communicated and given to man by the Lord, and spiritual drink is all the truth which is communicated and given to him by the Lord. These two, namely, good and truth or love and faith, make man spiritual. Hence it must be evident that by bread is understood the Divine good of the Lord's Divine love, and, as to man, that good received by him; and that by wine is understood the Divine truth proceeding from the same Divine good, and as to man, that truth received by him.

"Inasmuch as the Lord says that His flesh is bread and His blood wine, it is manifest that by the flesh of the Lord is understood the Divine good of His Divine love, and that by eating it is understood to receive that good, to appropriate it, and thus to be conjoined with the Lord; and that by the blood of the Lord is understood the Divine truth proceeding from the Divine good of His Divine love, and that by drinking it is understood receiving that truth, appropriating it, and thus being conjoined with the Lord. Moreover, spiritual nourishment is derived from the good and truth which proceed from the Lord, as all the nourishment of the body is from food and drink; hence, also the correspondence of those things. This correspondence is such that in the Word, where anything of food, or what serves for food, is mentioned, good is understood, and where anything of drink is mentioned, or what serves for drink, truth is understood.

"From these considerations it appears that by the blood of the Paschal Lamb, which the sons of Israel were commanded to strike

upon the two posts and upon the lintel of their houses, is understood the Divine truth proceeding from the Lord. This also being received in faith and life, defends man against the evils which rise up out of hell; for the Lord is in His Divine truth with man, this being of the Lord with man, yea, it is the Lord with man. Who that thinks from sound reason cannot see that the Lord is not in His blood with any one, but in His Divine, which is the good of love and the good of faith received by man? From this, without further explanation, it will appear what is signified by the words of the Lord when he instituted the Holy Supper: 'And as they were eating, Jesus took bread and blessed and brake it, and gave it to his disciples and said, Take, eat; this is my body. And He took the cup, gave thanks, and gave it to them and said, Drink ye all of it, for this is my blood of the new covenant, which is shed for many unto the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.' — MATT. xxvi. 26–30."—A. E., 329.

"By blood is signified the Divine truth received by man, thus which is made part of life and worship. For such truth is said to be received by man, which has become part of his life and worship. And it becomes part of life and worship when man is affected by it, or loves it, or, what is the same, wills it, and from such will, that is, from love and affection, does it. At first, indeed, it is with man in his memory, and thence it is occasionally called out to his internal sight or intellect, from which it again falls back into the memory. But so long as the Divine truth enters no more inward than this, it is indeed with man, but it is not implanted in his life and will, for the life of man is his will. Wherefore, when the truth is called forth from the memory into the intellect, and from the intellect enters the will, and from the will goes forth into the act, then it becomes part of the life of man, and is called good."—A. C., 9393.

Thus far we have considered the blood of the Divine truth as a life-giving stream coursing through the body of humanity. But it is necessary, also, to regard another view of the matter before we close.

The blood of the body has two functions. Physiology will tell us that the blood not only furnishes all the organs of the body with the food necessary to their existence and well-

being, but it also carries off what has been used and has become effete, useless, and, if permitted to remain, dangerous. The rich, red blood of the artery gives life, the dull, purple blood of the vein prevents death. The venous system is ever intent upon removing from the body that which would prove dangerous and death-productive if allowed to remain. The same is true of the Lord's life in man. Not only does the Lord continually give life and all that accompanies it to man, but he is, also, ever intent upon removing what is evil from man. It is necessary not only to realize that the Lord gives all life, but also that He continually "fights the battles of man." He is ever present to repress the evil. He stands ever ready to deliver man from the powers of darkness, against which man of himself would be utterly unable to contend. The normal relation of the Lord to the good would, in the language of Scripture, be designated in such a way as to show the normal appropriation of blood. But the relation of the Lord to the wicked would be designated by terms implying abnormal conditions of blood. The wicked do not and will not receive the Lord's good gifts. They reject them. They violate Him and His laws. They have no desire to receive. It is, therefore, said that they "shed His blood." But, were not the Lord continually present to oppose the evil, man would be destroyed. He could not be saved. This the apostles also understood. They speak of it in this way, as Paul, for instance, says in his letter to the Hebrews: "For without the shedding of blood there would be no remission." — ix. 22.

"By the shedding of blood is signified to do violence to the Divine truth, or the truth of good, and also to good itself; for he who does violence to the truth, also violates the good, because truth is conjoined with good in such a way that one is of the other, wherefore if the one be violated the other is violated."—A. C., 9127.

This, then, was the reason for the suffering and the crucifixion of the Saviour. In death He met the evil where in life He could not reach them. Lower and lower He descended into the regions of violence until He had overcome

death in victory; until He had reached and touched the outer confines of His creation; until He had descended the pit; until He had suffered even this, that all justice might be fulfilled; until He had touched the outer darkness where there is weeping and gnashing of teeth, and was Lord and Master over all from the highest regions of human blessedness even to the boundaries of human woe, where men no longer know themselves nor one another, and where they hate not the neighbor the less, but God the more.

And by the blood of the Son of Man are we saved. Not only by the drinking of it, but also by the shedding of it. And not by a faith that the Lord died on the cross, but by the faith that He lived even past the cross. Nor are we saved by the thought that all this took place two thousand years ago, but by the conviction that it is taking place now and evermore. For as we need the Spirit's food daily, and as He "gives unto all their food in due season," so need we the defence from death daily, and the shedding of blood daily. As David truly sings: —

> "Be merciful unto me, O God,
> For man would swallow me up.
> Mine enemies would daily swallow me up.
> For there are many that fight against me, oh thou Most High."
>
> — PSALM lvi. 1, 2.

And as it is laid down in the Law: "And thou shalt daily prepare a burnt offering unto the Lord, a lamb of the first year without blemish. Thou shalt prepare it every morning." — EZEK. xlvi. 13.

A lamb? Aye, the "Lamb slain from the foundation of the world." The Lamb that beareth the sins of the world. Take away the dead thought that may hang cobwebbed in the mind somewhere, that Christ died for man on Calvary, and put into the heart in its place the living thought that "He is an ever-present help in time of trouble; the Lord of hosts is with us, the God of Jacob is our refuge." For there is a daily sacrifice, even the Lord Jesus.

*Vineland, N. J.* ADOLPH ROEDER.

## HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways where heavy shadows be,

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,—

Only for this—I know He holds my hand!
So, whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest heareafter I shall know
Why in his wisdom He hath led me so.

—*Selected.*

## ISAIAH LV. IN ITS SPIRITUAL SENSE.

### II.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near." From this and many other similar expressions in the Lord's Word, it has been inferred that the Lord, at some time, tires of extending His mercy to the sinner, and at length withholds it. It has been taught that for every one there was a day of grace, within which he might obtain the pardon of His sins, if he sought it; but not, after its expiration. This is the way these things are seen by the natural man.

The natural man thinks of spiritual things only naturally; that is, after the manner of common natural transactions among men. He knows that men get angry with one another; and he supposes that the Lord does the same. His child transgresses his command, or does something else to make him angry; and he knows that he can punish that child, or forgive him, according as he pleases. He knows that it is a thing perfectly voluntary and of free choice with him, and He supposes that it is the same with the Lord. He has no means of judging of these things, except from the experience of his own heart, and from his observation among men; for he has not the ability to form in his own mind a spiritual-rational idea concerning the Lord.

If he feels that he has transgressed the Lord's commandments, and has sinned against Him, and if He goes to Him for the pardon of this sin, he thinks and feels that he is asking a favor, for which he must pay some equivalent,— must do something in return; for he knows that this is what he would do, if he had offended a neighbor, and wished to regain his favor. He would do or offer something that should be an inducement,— some equivalent.

This is the entire principle of the religion of sacrifices, both with the Israelites, and all other nations who practised them.

When Athens was smitten with the plague, and they lav-

ished offerings not only upon the altars of all their gods, but upon those of all known deities, yet in vain, they were told by an oracle to erect an altar "to an unknown god," and to sacrifice to him, and the plague should be stayed. This proved true; and that very altar is the one that the Apostle Paul refers to, in his discourse to them from the steps of their great temple, and which had been thus providentially provided as the means by which they might receive the Gospel.

The same principle is practised in the largest denomination of the past Christian Church to this day. They pay for the forgiveness of their sins, and even purchase in advance the privilege of committing the worst of crimes.

But even the natural man, if he be at all a judicious person, can learn to understand this subject in its proper natural light, from his own experience. He loves his child dearly; and when that child has transgressed his command, he does not feel angry with him because he has offended him, but feels sorrow because he has done wrong, and will, if he goes on, become a bad man. He requires nothing for the forgiveness of that child, but penitence. If he sees the clear proof of this, the stipulated punishment is no longer necessary. Nothing could give him greater satisfaction than to see that child come to him with clear marks of repentance.

The time could never be, however, when he could say to that child, coming thus, "Your time of grace is past; there is no forgiveness for you." On the contrary, he feels that he has no pardon to give,—that the repentance is the pardon; and if need be, it is granted with unspeakable joy.

Just so it is with the Lord. This is but an epitome of the "joy there is in heaven over one sinner that repenteth." There can never be a time when the Lord's mercy is exhausted,—when, according to the language of the text, "He may not be found, and is not near." This is true to all eternity; and in the other world, as well as here. And the only reason why any are lost there, is because they will not repent of their sins; which, as we have seen, is the only pardon.

No one there, however, will or can repent of his sins,—no one can feel the true and sincere wish to do so, but he who

has, while here, formed in himself the thorough habit of loving others as himself, and of doing good to them from love.

Not only will experience teach the natural man, if not sunk in evil, how to think of the Lord; but it is the only way we can learn to think rightly of Him. If he will go on thus repenting of and putting away his sins, and seeking and calling upon the Lord, he will before long throw away the idea that he can do anything in return. But he will perceive that there is such a thing as spiritual life,— a life of indescribable happiness in the heart with the Lord; that the Lord made him merely to receive, because He loves to give; and that the only condition of his receiving this spiritual life and happiness in his heart to any extent is, that he should put away out of his heart the things that are opposed to it. For when he receives this spiritual life and happiness, he finds that he loves others, and that in fact it is nothing but the love of others in his heart. But the Lord gives it to him within; and thus he learns, by his own experience, what the Lord is.

The previous verses of this chapter show, in their spiritual sense, how a person receives the Lord's truths and the doctrines of His Church in the life, and thus becomes receptive of spiritual life and happiness from the influence of His Spirit within.

This verse, "Seek ye the Lord while he may be found, call ye upon Him while He is near," signifies that such persons learn that the expressions, "while He may be found," and "while He is near," do not in reality refer or apply to the Lord, but to their own states of preparation for reception; and this makes them try to be always in a state to receive. They strive to be "near."

Such expressions, in which things are attributed to the Lord which do not belong to Him, are frequently found in the Word in its literal sense, because that sense was written in adaptation to the states of the natural man; since he looks at the Lord naturally, and attributes to Him human passions and human variableness and capriciousness.

When we learn the spiritual sense of the Word, we find that the Word is written with special and constant reference

to the constitution and organization of the human mind. We find, very often openly, and in many more cases hiddenly, two expressions that seem to be very much alike, or repetitions of the same thing; and the spiritual sense shows us their difference, and why they were so written. The one always refers to the powers of the will, and the other to those of the understanding, in us; and both together mean that regeneration requires the full activity of the whole man.

Thus in this verse, to "seek the Lord" signifies to exercise our understanding in endeavoring to learn His truths, His character, and spiritual things generally; and to "call upon Him" signifies to go to Him internally with our will—our whole heart—for good affections and loves. A little reflection will satisfy any one that this is the meaning; and also that the expression "while He may be found," has reference to the efforts of the understanding, and "while He is near," to those of the heart. The meaning, therefore, is, that we should engage in the work of regeneration with all our powers; and that our progress will depend, not upon the Lord's readiness or unreadiness to give, but upon our own states of readiness to receive.

"Let the wicked forsake his way, and the unrighteous man his thought." Here again are two clauses, the first of which applies to the will and affections, and the second to the understanding. "The wicked" means the man who is evil in heart; and "let him forsake his way" means that he should turn from his evil life; and "the unrighteous man" signifies him whose understanding is fixed in false persuasions and notions; and let him forsake "his thoughts" signifies that he should put those false persuasions and principles away.

In a strictly spiritual sense, "the wicked" and "the unrighteous man" signify the inborn inclinations to evil and falsity in a person who is striving for his regeneration; and the other clauses denote his efforts to put them away.

"And let him return to the Lord, for He will have mercy upon him; and to our God, for He will abundantly pardon." This is also made up of two clauses; and each expression in

the former has reference to the will and its affections, and in the latter, to the understanding and its thoughts.

Here also the Divine Being is called by two different names, for the same reason. In the Lord are will and understanding; and His will is filled with His Divine Love or Goodness; and His understanding, with His Divine Wisdom or Truth. In the Old Testament He is called Lord when His Love and Goodness are spoken of; and God, when His Truth or Wisdom are referred to.

To prove this, needs but to examine; for it is very manifestly so. In the one hundred and forty-sixth psalm it is said, "The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers: He relieveth the fatherless and widow." But where the name God is used, He is called a "God of truth," "the true God," "a God of judgment," "Thou God seest me," and by other similar expressions. Thus we see that there is an especial spiritual meaning in the names by which He is called in the Scriptures.

In this verse, He is called Lord, or Jehovah, as it is in the original, to signify His Love; and it is said that "He will have mercy," which is an exercise of His love. And He is called God in reference to His Truth, and it is said that "He will pardon," to signify that He will give to those that seek Him the internal understanding of His truth; so that they may live according to it, and thereby have His power through His truth to put away their evils, and thus have them remitted and pardoned; that is, sincerely repented of and removed.

The whole verse means in general, that we should sincerely repent, and go to the Lord; and He will give us good affections out of His own love into our hearts, and the power of His truth in our understandings, and both in our life.

"For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord." The former of these clauses has reference to truth and the study of it; and the latter to good and its affections in the life. The "thoughts" of the natural man are about his worldly affairs, and he thinks noth-

ing of his spiritual life and its states. On the contrary, the Lord's thoughts, in regard to every one, are concerned in the preparation of his spiritual states, and in the effort to lead him to repentance, to the putting away of his evils, to the reception of spiritual life, and thus to coming into true happiness in heart.

These are the Lord's thoughts in regard to us perpetually, both in the inward influences of His Spirit upon us, and in His outward Providence towards us. He created us for this, and He cannot refrain from exercising the Divine force of His thoughts upon it for us perpetually. How few there are who feel any interest in it; who have any thought of what He is constantly thinking of for them; or would feel at all thankful for it, if they did!

"Neither are your ways my ways." Ways here have reference to the efforts of His love, in the same work. He not only thinks constantly of our spiritual states, but He is constantly exerting the fulness of His love in doing everything that can be done to prepare our spiritual states, to lead us to repentance, and to fill us with spiritual life.

But what can He do! On most men both His thoughts and His love are spent in vain. In their thoughts, in their hearts, and in their ways, they have no care for their spiritual life,—not even for eternal life. They do not really believe in any such thing, though they may think they do. If they did, they would live according to that belief. They would seek spiritual life, go to the Lord for it, and live for it. It is quite as easy as to live a worldly life, if they would really undertake it, and with as much earnestness as they engage in worldly life.

This is the case with each one of us. Notwithstanding we may have learned a few, or even many, spiritual truths, may have learned to live by some of them, and may have made some progress in regeneration; yet we have many thoughts which are not the Lord's thoughts, and many ways that are not His ways. His thoughts and His ways are always engaged in the promotion of our spiritual life, and in the preparation of our spiritual states. He knows them as He knows

how a plant grows, for He created both; and He prepares our state for the next step in the growth of regeneration and spiritual life, just as He prepares the steps in the growth of a plant. His Spirit cannot refrain from the effort in both cases. But in regard to us, He can do nothing without our coöperation. And how much have we within us that has no taste for such things, but turns from them with loathing, and turns to and seeks worldly things with a love.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These words express with most remarkable force the difference between His efforts and ours,—between what He is seeking for us, and what we are seeking for ourselves. The earth is a fixed point; but the height of the heavens no one can tell. It cannot be assigned; it is indefinite,—infinite, if that term may be applied to created things. And such are His thoughts to our thoughts, and His ways to our ways.

We ought not to understand these words as expressing merely His greatness as compared to us, and our littleness and nothingness as compared to Him. This is the only meaning in which they have been taken hitherto in their literal sense. In that sense even, He is not speaking of Himself, but of His thoughts and His ways. His ways and His thoughts are things that He is doing; and He is comparing these with the things that we are doing. But we shall understand this better if we seek the distinct spiritual meaning of the expressions.

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The natural world, with all its innumerable objects, corresponds to the spiritual world and the things in it. And as man is a miniature spiritual world, the natural world and its objects represent and symbolize man's spirit and the faculties, powers, and qualities in it.

We are two men, a natural man and a spiritual man. Our spiritual man, or mind, if opened, contains the things in us which belong to the Lord; and our natural man or mind, the

things that belong to our common life in the world. This distinction in our spiritual constitution is what is meant in the first chapter of Genesis by the waters that were above the firmament and the waters that were under the firmament.

There is in all respects the same distinction in the natural world. There is heaven, and there is earth. There is what is above, and what is below. The former of these, heaven, represents our spiritual man, and signifies it in the Scriptures throughout. The earth represents our natural man, and in the Word denotes it.

Our natural man is that region in us in which we are living our common life in the world,— our worldly life. Our spiritual man is a higher and an inner spiritual region in us, into which we can ascend, and look up to the Lord, and receive good loves and good life from Him. These He gives us, that we may bring them down, and live them in our common or natural life.

But men are seeking only their natural, worldly life, and its gratifications. He, on the contrary, is seeking for us, and unceasingly, the promotion of our spiritual life,— that of our spiritual man, and that only; because that is the life of heaven, and the life we shall live if we ever go there. So much are His ways and thoughts higher than ours.

But the life of our spiritual man, and our spiritual man itself, are not ours, but His; yea, Himself, in us. We cannot, if we try, put any life into it. It must be filled with His life in us, or must remain empty and become closed. He is thus striving, just as He makes the plants grow, to give us His own life, Himself, as ours, in our spiritual man; but not we. This is the way in which His ways and thoughts are above ours.

T. B. Hayward.

## AN INVOCATION.

THERE is no place on earth where we may stand;
We must go forward; or will backward fall.
Then, birds of Heaven, wing your purest thoughts
To teach us all the beauties of your home;
The joy of learning breaking o'er our souls
Shall speed you on with a triumphant song.
O sea of knowledge, let thy billows roll
A flood of light to turn our hearts above,
To waters sparkling with the truth of life,
The flowing fountain of eternal love.
Come, golden chariot filled with doctrine clear,
Drawn by the swiftest speed of milk-white steed,
That man may understand the noblest law.
All gentle beasts of earth, join too the train,
A fitting symbol of affection good.
All hills and mountain tops, to which the soul
Must climb to seek communion with our God,
Add too the tribute of your song and praise.
All things of earth join with the glad refrain,
Symbolic nature speaks the life of God,
And teaches us progression in his way.

*Chicago.* EORIA.

---

## PROHIBITORY LEGISLATION.

### II.

THERE is another link in Mr. Thielsen's chain of argument against prohibition, which I desire to examine and which seems to me destitute of the strength required to justify his conclusion. I refer to what he thinks would be "the anomalous position" in which such a law as prohibitionists are seeking, would place them "towards the Christian Church." For he says:—

"Another consideration I want to point out, and that is the anomalous position which under such a law the prohibitionist

would assume towards the Christian Church. Among the symbolic rites of the Christian religion, the greatest and most sacred one contains this commandment, 'Drink this in remembrance of me.' But the prohibitionist steps in and proclaims 'Dare to do this, and the law shall prosecute you;' and Christendom is placed where it must take its choice. Either it must absent itself from partaking of a holy sacrament, or it must go there as a civil-law breaker. Which shall it be?"

And in a marginal note to this paragraph our esteemed brother says: —

"I am aware that some prohibitionists have seen the dilemma, but in their unbending determination to foist prohibition upon the country rather than to drop or modify their coveted law, they call upon the Church to abandon the use of wine in the Holy Communion, and to substitute for it what they are pleased to call the pure juice of the grape; but which, in order to keep it from fermenting by the introduction of some antiseptic chemical or other means, they might with more propriety call a grape preserve. But is it likely that the Universal Christian Church will ever accept this latest and probably most unexpected recommendation?"

Here our brother has fallen into the popular mistake of supposing that the pure juice of the grape is not wine. And in this he is quite excusable. The opinion is very prevalent — almost universal, indeed — that the pure or unfermented grape-juice is not wine; and that wherever wine is mentioned in Scripture, we are to understand that the fermented juice, and never the unfermented, is meant. I was myself of this opinion until quite recently — innocently, but ignorantly as I now confess, like thousands of intelligent people at the present day who have never instituted a thorough inquiry into the subject. But when I read — as I did very carefully some four or five years ago — Dr. Ellis's work, "The Wine Question in the Light of the New Dispensation," I was compelled by the evidence there adduced to change my opinion. And a more extended and thorough examination of the subject since, has only served to strengthen the conviction that the prevailing opinion is altogether a mistaken one. The great body of the American people — of the people, indeed,

throughout Christendom — have long heard fermented grape-juice called wine, have generally known and heard of no other kind, and have also found in lexicons of high authority the word *wine* defined as "the fermented juice of grapes." No wonder, therefore, that the great majority even of educated people find it difficult to think of the unfermented grape-juice as wine, or to believe that it was ever so called; nor that a Doctor of Divinity, who evidently had never examined the subject with any special care, should have flippantly declared in the columns of a religious journal not long ago: "The notion of two wines, one fermented and the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctioned by any scholarship." We shall see how wofully mistaken this learned gentleman was, as indeed are the great majority of Christians of our times, who have not carefully sought nor conscientiously examined the evidence on this subject. This is abundant, and accessible to all earnest inquirers.

Professor Moses Stuart, whose scholarship no one will feel like questioning, says: —

"These substances [wine and strong drink] were employed by the Hebrews in two different states; the one was a fermented state, the other was an unfermented one. . . . My final conclusion is this, namely, that when the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean — they can mean — only such wine as contained no alcohol that would have a mischievous tendency."

Dr. Adam Clark, in his note on the butler's dream, says: —

"From this we find that wine anciently was the mere expressed juice of the grape without fermentation. The saky or cup-bearer took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins."

Dr. Nott, late President of Union College, says in one of his published lectures: —

"That unintoxicating wines existed from remote antiquity, and

were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary."

And Prof. George Bush, who was known to be an accomplished Hebrew scholar as well as a very honest and fair-minded man, was once called on by Mr. E. C. Delavan, a stanch advocate of total abstinence from all intoxicants, and particularly requested by him to make wines in the original languages of the Bible a subject of special examination. He consented to do so, though at that time holding the prevailing belief, and dissenting, therefore, from Mr. Delavan on the subject. At a subsequent visit from Mr. Delavan, however, the Professor frankly confessed to him: "You have the whole ground; and in time the whole Christian world will be obliged to adopt your views." And at the request of Mr. Delavan, he published his views on the subject in the *New-York Observer*. One could not ask for better testimony than this. For besides being the result of a careful examination of the words in the original by a candid and accomplished scholar, the conclusion reached was not such as the Professor had expected, but one which required the full surrender of his previous belief.

And pages of testimony similar to the foregoing, might be quoted from the pens of other eminent scholars, among whom may be mentioned the names of Prof, Taylor Lewis, Dr. Norman Ker, Rev. G. W. Sampson, Rev. George Duffield, D. D., Dr. Frederick Lees, F. S. A., Rev. C. H. Fowler, D. D., Rev. Wm. Patton, D. D., Leon C. Field, A. M., Rev. J. M. Van Buren, and many others scarcely less distinguished. All these have examined this subject with care and thoroughness, and have given the results of their examination in a printed form. Some of them have spent years in the investigation, visiting Egypt, Palestine, and other oriental countries, and seeking evidence not only from tradition and the present customs of the inhabitants, but from the monuments and tombs of the East. And they have all, with singular unanimity, reached the conclusion that there are two kinds of wine mentioned in the Bible, one bad and the other good; one fer-

mented and the other unfermented; one productive of intoxication and of innumerable woes, the other a means of comfort, health, and strength; one, therefore, corresponding to the falsities which poison and debauch the human soul, the other corresponding to the truths which enlighten and cheer, and lead upward to the realms of bliss.

Now, shall we set aside or treat as utterly worthless the united testimony of so many eminent scholars and conscientious investigators? Shall we ignore or count as of no value the conclusions they have reached by much study and careful research on a question of such magnitude and importance as the one we are considering? There can, I think, be but one answer to such questions from every right-minded person.

We may, then, assume it as a well-established fact, that the term *wine* so often met with in our English Bibles, is a generic term, and may, therefore, mean — does mean — according to its connection, either the bad or the good wine, the fermented or unfermented juice of the grape. We apply the same generic term to the juice of the apple, whether it be fermented or unfermented. We call it cider as soon as it comes from the press; and there is no alcohol in it then. And we call it by the same name when it has undergone the vinous fermentation. And precisely so is the term *wine* employed in Sacred Scripture, to designate alike the fermented and unfermented juice of the grape. The grape when fully ripe contains a large amount of gluten and sugar, which together impart strength, substance, and warmth to the body. And the same grateful, wholesome, and nourishing ingredients are retained in the newly expressed or unfermented wine. But these ingredients or constituents are destroyed by fermentation — for this is a leavening or putrefying process — and certain poisonous substances (alcohol among them) are generated by it. Leaven, according to Liebig, "is a substance in a state of putrefaction"; and "leaven," says Swedenborg, "signifies the evil and the false whereby celestial and spiritual things are rendered impure and profane."—A. C., 2343.

Now, there is nothing in the fruit of the vine or in unfermented grape juice but what is healthful and nutritious. But

poisons are generated by the fermenting, leavening, putrefying, or rotting process. The particular poison, and that with which we are especially concerned at this time, is alcohol. Not a particle of this exists in the juice of the grape. And scientists tell us that alcohol is a poison, and the daily papers, and lamentable facts with which all are more or less familiar, confirm the truth of their assertion. All books on medical jurisprudence treat of "poisoning by alcohol," and fermented wine was regarded and spoken of by Xenophon, Herodotus, Pliny, and other ancient writers as a poison. Sir Astley Cooper says: "We have all been in error in recommending wine as a tonic. Ardent spirits and poisons are convertible terms." "Reduction of animal heat," says Dr. Richardson, "is the special action of this poison." "Its constant use in moderation," says Sir W. Gull, "injures the nervous tissues, and is deleterious to health." "A man may very materially injure his constitution short of drunkenness;" that is, by the moderate use of intoxicants. "The habitual use of alcoholic liquors," says the "United-States Dispensatory," gives rise to dyspepsia, hypochrondriasis, visceral obstructions, dropsy, paralysis, and not unfrequently mania." And, taken in large quantities, "it produces an apoplectic state, and occasionally speedy death." All of which is conclusive evidence that alcohol is a *poison*, and that alcoholic beverages are to be counted among the evil uses which Swedenborg says "were not created by the Lord, but originated with hell." For he reckons among these evil uses "all things that destroy . . . food and drink, and *do injury to man* and beast;" "all poisonous matter;" "also all poisons extracted from plants or trees, or existing in herbs and in the earth; in a word, *everything hurtful and deadly to man.*" We are told that none of these poisonous things "originate in the Lord, nor were they created from the beginning, . . . but are from hell."—D. L. W., 338, 339. That alcoholic beverages "do injury to man," are "hurtful," and even "deadly," requires no argument, I think, to prove. Therefore, whatever uses alcohol may perform in the arts, it must be reckoned among the poisons when taken as a beverage into the stomach.

Now comes the question: Into which of the two kinds of wine, the good and nutritious, or the fermented and intoxicating, are we to suppose the Lord changed the water when he wrought that miracle at the "marriage in Cana of Galilee?" Or which of the two wines did He use at that Passover Supper which His disciples continue to celebrate, when He gave them the cup and said, "Drink ye all of it?" Can we for a moment suppose it was a wine in which there was any of the poison known to us as alcohol? A wine which had lost all its grateful, health-giving, and nutritious qualities,— had, by a process of fermentation or putrefaction, become polluted, intoxicating, and pernicious as a drink? — had become, indeed, a true symbol of the falsities that mislead and debauch, rather than of the precious truths — the Lord's own living blood — which nourish, invigorate, and bless the soul of the receiver.

But fermented wine has been used for centuries and continues to be used by Christians at the celebration of the Holy Supper. Very true; and the fact is an instructive one, and ought to have some weight in this discussion. For this kind of wine containing the poison of alcohol — an intoxicant and affording no nourishment — is the true correspondent and fit representative of the falsities with which the Church has so long been imbued, and which it still holds and teaches for truths. When the state of the Christian Church is duly considered, what kind of wine (in the light of the revealed doctrine of correspondence) but the corrupted and intoxicating, should we expect would be generally used in her holiest external act of worship? Should not the nature of her communion wine correspond in general to the character of her beliefs and teachings? The many and pernicious falsities mingled with these are fitly and forcibly represented by wine that intoxicates. The latter is an appropriate symbol of the former. Correspondence is not a mere theory or pleasant poetic fancy. It is a universal and everywhere operative law. The outward civil and moral condition of any people or nation is but a pictorial representation, according to this law, of the internal and spiritual state of the people. The numerous adulterations of food for our bodies, of which scientists and

the newspapers tell us, correspond to and are actually caused by the adulterations of the goods of heaven — the healthy soul nutriment — with which adulterations the churches and society at large are so replete. They are connected like effect and cause. And so with the commonly-used communion wine and the prevailing and corresponding character of the churches. In view of the false doctrines commonly held and taught, and the universality of the great law of correspondence, what other communion wine than the fermented and intoxicating could we reasonably expect to have found favor, and to have fallen into general if not universal use?

But since the Last Judgment and the commencement of the New Dispensation, there has been a freer influx of the truths and goods of heaven into the minds and hearts of men. And, as a consequence, the long-cherished falsities and evils are every year becoming more and more apparent, and are gradually being condemned and sloughed off. It is interesting to the lovers of religious progress, to note how surely this process is going on in nearly all the churches of today. And unfermented wine is being substituted for the fermented in the administration of the Holy Supper, in a corresponding ratio. The manufacture of unfermented wine (a most grateful and delicious drink, by the way) is increasing every year; and I learn from a reliable authority that hundreds of religious societies in our land have already substituted this in lieu of the fermented as a communion wine. This is a significant and instructive fact, and one which clearly seems to prove that, of the two kinds of wine, the unfermented is the better, and therefore the more suitable as a communion wine. I do not see how this conclusion can be resisted, unless we believe that the Church and the world have been deteriorating instead of improving for the last hundred years; and to believe this, would be to deny and reject the truth of Swedenborg's statement that "after the Last Judgment, and, as a consequence of it, the reception of Divine truth and good became more universal, more interior, more easy, and more distinct." —A. E., 1217.

In view of what has been thus far said and shown, it cer-

tainly seems most reasonable to believe that it was the good, unfermented, sweet wine, and not the intoxicating, which our Lord gave to His disciples when He instituted the Holy Supper. And in addition to the strong testimony of reason, we have the still stronger evidence of well-attested historic facts, on our side of the question.

It is known and acknowledged by all Bible students, that it was at the Jewish Passover feast that the Holy Supper we now celebrate, was instituted. It was the Passover cup which Jesus took, and the wine it contained to which He referred, when He commanded His disciples, saying, "Drink ye all of it." And the evidence that the wine used at the Passover feast was unfermented, is abundant and conclusive. All leaven and leavened substances were, by the express law of the Passover, excluded from the elements used at that feast. *See* Ex. xii. 8, 15–20; xiii. 6, 7; xxxiv. 25; LEV. ii. 11; x. 12. We observe here an utter prohibition of leaven and of all that had been leavened, not only from the Passover feast, but from everything offered in sacrifice to God. This included fermented or leavened wine as well as fermented or leavened bread.

"The Jews, [says Rev. Dr. Duffield], in observing the Passover — which feast Jesus was celebrating when He instituted the sacrament of His Supper — were prohibited from the use of anything whatever, whether food or drink, that was fermented; and to this day they rigidly observe the original regulation."— *Bible Rule of Temperance, p.* 181.

In a work entitled "The Jews, their Customs, Ceremonies," etc. (1879), by Rev. E. M. Myers, a Jewish Rabbi, the author says: —

"During the entire festival of the Passover no leavened food nor fermented liquors are permitted to be used, in accordance with Scriptural injunctions (Ex. xii. 15, 19, 20; DEUT. xvi. 3, 4)."

And the "Encyclopedia Britannica" says: —

"The Rabbins would seem to have interpreted the command respecting ferment as extending to the *wine* as well as to the *bread* of the Passover."— *8th ed. Art. Pass. p.* 333.

Rev. Charles Beecher, in an article in *The New Englander* on "The Emblems in the Lord's Supper," says he consulted two leading Jewish Rabbis in New York, of both the "liberal" and the "orthodox" school, and the first said: —

"All fermented liquids made from the five species of grain — namely, wheat, barley, spelt, oats, and rye — are excluded under the term leaven. This is undoubtedly orthodox Jewish law, all statements to the contrary notwithstanding."

And the other said: —

"Fermented wine, as everything fermented, is rigidly excluded from our Passover fare, in accordance with the spirit of the Divine command."

Prof. Moses Stuart says —

"The Hebrew word *khahmatz* means anything fermented. All leaven, that is, fermentation, was excluded [by the Jews] from offerings to God (Lev. ii. 4–12).

"The great mass of the Jews have ever understood this prohibition as extending to *fermented wine*, or strong drink, as well as to bread. The word is essentially the same which designates the fermentation of bread and that of liquors."

Rev. A. P. Peabody, D. D., in an article on the Lord's Supper in the *Monthly Review*, January, 1870, says: —

"The writer has satisfied himself, by careful research, that in our Saviour's time the Jews, at least the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary, at the Passover festival, for the master of the household to press the contents of 'the cup' from clusters of grapes preserved for this special purpose."

And I might fill many pages with quotations similar to the foregoing, and from authorities equally eminent and reliable. But I trust it is needless to add further testimony. It is clear enough from what has already been adduced, that the Passover cup of which our Lord commanded "all" his disciples to "drink," at that ever memorable Supper, contained unfer-

mented and not fermented wine.* And what better reason or higher authority than this can any Christian ask, for using the same kind of wine now when we engage in that holiest external act of worship — an act which symbolizes the reception of the Lord's own love and wisdom, and the consequent conjunction of the receiver's soul with Himself. That this is the proper kind of wine to be used at the Communion, must appear plain, I think, to every one who examines the subject with sufficient care and thoroughness.

And the fact that this kind of wine, the unfermented, appears to be the kind and the only kind they have in heaven is another argument in its favor. For in one of his *memorabilia* (T. C. R., 742) Swedenborg speaks of entering a dining-hall in heaven on a certain occasion, "where," in company with others, "they saw a table magnificently prepared. In the centre of it was a high pyramid of gold having on its forms in triple order a hundred dishes containing sweet bread, new wine solidified [or thickened], with other delicacies made of bread and wine together." And Dr. Ellis tells us that, during his recent visit to the East, he "saw at Damascus, in Asia, for sale in the bazars, new wine solidified [or condensed] and various delicacies made from this solidified wine, and was forcibly reminded of the above passage in T. C. R."— *The New Christianity, p.* 290.

The original Latin in this passage (T. C. R., 742) is *musta vinorum concreta:* a better translation of which than that given in the Rotch edition, would be *condensed* or *thickened* wine. Now, it is well known that fermented wine cannot be thickened by any process, but new or unfermented wine can by boiling. And *musta vinorum* means new or unfermented

* During our own stay of five weeks in Jerusalem we had the advantage of living in that close contact with native ways which a private house affords and which is not found in a hotel, such as travellers generally make their point of observation. We used *dibs* daily by spreading it upon bread. At the Passover, which we kept with the family of a learned Jew, he used wine from Hebron, made three years before. It was sweet and mild, but of course had passed through fermentation. We inquired of him and of scholars resident as missionaries in regard to the wine of the Passover, and could hear of no use of any but the red wine like that which we had seen. We feel that this remark is called for by the sweeping assertion in the text.— EDITOR.

wine. Besides, leaven which is the cause of fermentation does not exist in the grape; its germs come from our atmosphere or from the surface or stems of the grape. And we cannot suppose there are any leaven germs in the atmosphere of heaven. The thickened wine, therefore, which Swedenborg saw there, must have been new or unfermented wine.

It will be seen, from what has now been said, that our dear Oregon friend labors under a very common mistake; and that the enactment of such a law as prohibitionists urge, will not place the Christian Church in the unpleasant dilemna that he imagines. For unfermented wine — the very kind (beyond all doubt, I think) used by our Lord when He instituted the sacrament of the Holy Supper — will be furnished to the churches as soon as called for. And already this wine is recognized by several of the Christian denominations as a proper and lawful element of communion, and is being used by many Christian societies.

Yet I would not have any one compelled by civil enactment either to absent himself from the Communion, or partake of something there which, to his mind, is not wine, and not therefore, the appropriate symbol to be used on such occasion. I would have every one left free in such a matter, to act according to his own rational convictions,— and change his convictions only on what seems to him a sufficient reason for so doing. And there would be no difficulty in so framing a prohibitory law, as not to interfere with the rights of any good citizen's conscience. Doubtless all the States which have already accepted and adopted prohibition, have taken care to provide against any infringement of the rights of conscience.

*Germantown, Pa.* B. F. Barrett.

---

If a man perceived and felt the operation of the Divine Providence, he would not act from liberty according to reason, nor would anything appear to him as from himself. It would be the same if he foreknew events.— D. P., 175.

## THE CANAANITE IN THE LAND.

We are taught in the Scriptures that the evil nations inhabiting the land of Canaan were to be cast out by little and little. By these nations, the Canaanites, the Perizzites, etc., are denoted the tendencies to evil which occupy man's mind before regeneration. Before this, these evil tendencies make his life. They enter into everything of the life of his external mind. They give their quality to everything belonging to this; and, as we learn from the doctrines, they are so connected with one another that they cannot be cast out in one form without being equally removed in every other form.

There are many true aspects under which this most suggestive teaching of Scripture can be viewed. Among these, the following will be presented in this paper.

Though the Canaanite and the Perizzite at first occupy the land in every individual's mind, it does not follow that these evil inhabitants manifest outwardly their mischievous quality. The Lord's nature is usefulness; and His government over the world is such as always to promote what is useful; and He so orders that the Canaanite and the Perizzite, when they occupy the land, shall be of as much use as possible. He so orders that it is for their interest to promote what is good. He provides that they can best secure their own good by promoting the public good.

It is true that these evil nations at the present day are by no means cast out of the land that it is the place of the Church to occupy. This is true whether we think of the Church in a large, wide, general sense, or in a narrow, particular sense; whether we think of it as denoting the Church at large, or as denoting the Church in an individual man. The Canaanite and the Perizzite dwell in the land where the motive of action is the service of self. The motive of action properly belonging to the Church is the sincere service of the neighbor. So far as the various forms of activity in the com-

munity are prompted by self-interest, so far the evil inhabitants occupy the land. Just the same is true of the individual. We can have no doubt that the love of honor and gain, the selfish love of a good name, are large elements of activity in society generally and in individuals, even in ourselves. Indeed, until we have done something in the direction of detecting and correcting them, they are, as to our real life, entirely so. Thus we see to how great an extent the Canaanite and the Perizzite now dwell in the land.

But they are to be cast out, and this by little and little. They are not to be cast out at once. It is not by one great decisive engagement that the land is to be freed of them. Just think what would happen if all at once the influence which is exerted in the community by the love of reputation, of honor, and gain were entirely obliterated! Suppose the laboring man, the farmer, the manufacturer, the merchant, the physician, the lawyer, the clergyman, should at once cease from all activities into which those motives, more or less, enter. We can see that if this should take place in general, every use in the world would languish and expire. And what is similar would take place in the individual if every motive which has its origin in self were to cease.

Thus we see how the land would become desolate if the Canaanite and the Perizzite were to be cast out in one year, that is, suddenly. The myriad uses which they are made to promote would cease.

It is said, further, "And lest the beast of the field multiply upon thee."

As the nations to be cast out represent what is selfish and evil, it may seem paradoxical to say that the beast of the field, which also represents what is evil, shall multiply when evil is cast out.

The explanation is not difficult. If the form of activity that seeks its selfish ends in performing services of value to the community were to be discontinued; if evil in this form of its action were to cease, the evils of man would come forth unobstructed. Evil, not working in this outwardly useful direction, would come forth and work according to its inher-

ent nature; and then human society would be like a horde of savage beasts.

This would be the case if the Canaanite and the Perizzite were cast out suddenly, and before what is good has been so developed as to fill the land with its truly beneficient work.

*Boston, Mass.* JOSEPH PETTEE.

---

## WHO SHALL BE NEXT?

WHO shall be next?
What guides the shaft that seems
Thus shot by fate? It is not aimed at age
Alone, but strikes down youth alike with sage;
And folly, running after bubble dreams.
Sometimes the weak ones last
With powers that puzzle science; while the strong
And hearty, who might fairly count on long
Sojournment here, are withered by death's blast.

Who shall be next?
Shall piety outlive
The sinner? Or shall holiness be sure
Of longer years than scoffers may endure?
Ah, no. Not yet is this God's will to give.
In mercy all is dark
Beyond the instant NOW. To mortal eyes
Omniscience, hand on lip, supplies
No hint of who dies next,— no sign or mark.

Who shall be next?
None but a fool were glad
To read seal'd orders given by his king
Before the time and place due right should bring.
Such wish were treason, and bespeaks him mad.
Ah, rather let me pray,
"Lord, hide it from me. Let me never know.
Draw not the veil until my time to go
Is close at hand. I will not ask to stay."

*Birmingham, Eng.* JOHN BRAGG.

## PROGRESS AND POVERTY.

The traveller returning to America after some months of absence finds thoughtful men much engaged with the theory of Henry George in respect to governmental ownership of land. He finds the book "Progress and Poverty," * awaiting him upon his table. He hears it conversed about wherever he goes. He learns that some of the brethren have fully received the theory, and are so deeply moved by it as to be preaching it instead of the revealed Word. He is evidently called upon at the earliest opportunity to read the book and to read it in the spirit of a student. No fears that the general acceptance of such a theory might affect him in his homestead should come in; if the plan of redivision of land, by whatever method, is right and will promote the public good, let it be done. Nay, in this age of progress, whatever is proposed that is right is sure to be done, as sure as a really useful invention is to be brought into common employment. But he may be permitted to read with a little caution, for theorists are sanguine in their predictions and the days of Fourierism with their sad lessons to many eager disciples are not so far passed as to be forgotten.

The reader of Mr. George's book will be first impressed with the directness of his style and the consequent ease with which he may be studied. By dividing his argument into "books," and these into chapters, well arranged and fully entitled, he lets the reader know always just what is attempted to be shown. He also prints his propositions in italics, and then adds only so much explanation as is necessary. Thus the reader is never annoyed with mere rhetoric, or puzzled with obscure reasoning, or dragged through a place by mere force, but walks at ease in the company of an earnest, intelligent, and fair-minded friend. Mr. George is no demagogue,

* Progress and Poverty. An Inquiry into the Cause of Industrial Depressions, and of Increase of Want with Increase of Wealth. By Henry George. New York: John W. Lovell Co. 1887.

and cannot be answered by abuse. He is no fool and cannot be silenced by contempt. The gauntlet which he throws down must be taken up by political economists, and they must treat him as an equal and as a sincere well-wisher of mankind.

It is not of course in us to measure swords with him on the broad field of the science to which he would give new principles, nor do these pages afford room for the essay which would then be needed, but we would state in brief terms why we were not convinced by the reading of this book that Mr. George's theory was right, and we prefer to do it by citing its very language. To us the book abounds in statements which are too sweeping, if not wholly unfounded, and the argument builds with bricks not well baked and not capable of supporting the weight of a new arrangement of property. We cite a few passages and make brief comments: —

"At the beginning of this marvellous era it was natural to expect, and it was expected, that the enormous increase in the power of producing wealth would make real poverty a thing of the past, . . . making the poorest laborer's life a holiday in which every high quality and noble impulse could have scope to grow."

This was a wholly unfounded expectation. There is nothing in the change of circumstance to make a locomotive engineer more noble than a stage driver, and thus Mr. George proceeds from the start on an unfounded expectation. Nobleness of character does not come out of money in hand, as every one can see who looks about him calmly.

"It must be within the province of political economy to give such an answer."

No, an answer involving the actual change of men's hearts must come from a higher oracle than that to which Mr. George appeals exclusively. It is a matter involving the revelation of Divine law.

"I propose to attempt to solve by the methods of political economy the great problem I have outlined."

Mr. George may be the first of scholars in this field, but his "methods" are not sufficient to do what our Lord came

in person to do, namely, to make the poor blessed. But to proceed to the argument: —

"If I devote my labor to gathering birds' eggs or picking wild berries, . . . there is no capital in the case."

Indeed! What would make him do it unless some one with capital would buy the eggs or berries and so make his labor productive? This reading capital out of the account in favor of labor is like trying to make a tree independent of the soil.

"Neither can laborers by receiving wages lessen even temporarily either the capital of the employer or the aggregate capital of the community."

Yet by this very fact of capital diminished by payment of wages in advance of the sale of products many firms have been ruined. In a sense the goods are capital, but not in the exclusive sense maintained by Mr. George.

"If I hire men to cut wood, agreeing to give them as wages a portion of the wood they cut, it is evident that no capital is required for the payment of wages."

Here again Mr. George ignores the fact that the land with its trees is itself the farmer's capital, a portion of which he pays to his workmen.

"What this man inherited from his father, and on which we say he lives, is not actually wealth at all, but only the power of commanding wealth as others produce it."

Yet it would seem to be just as much wealth in the abstract as if the man had earned it by the labor of his hands.

"Wages are that part of the produce of his labor obtained by the laborer."

This is a sweeping assertion. If a man hires another to fan him, what does the fanner produce, from which his wages may be taken? If a man labors on a church spire, what wages does he take directly from the product of his labors? But Mr. George will never qualify a statement and say "some wages."

"There is not less wealth in Chicago because of the great fire of 1870."

We fear that many Chicago men would hardly applaud this declaration.

"The industrial paralysis, the commercial depression, which curse the civilized world today."

There is depression, but is there any paralysis? Are not new companies forming, new factories building, and money spent on every hand freely? May it not be that the discipline which was received in 1873 and subsequent years was a national blessing, coming as it did to a nation rushing into speculation and prodigality which threatened our destruction in luxury and dissipation?

"Capital is not a necessary factor in production."

But it would be impossible to point out an instance in the world which shows production without the use of capital.

"A government bond is not capital, nor yet is it the representative of capital. The capital that was once received for it by the government has been consumed unproductively."

Bonds certainly represent the government's promise to pay from sale of public lands and otherwise all that it borrowed, and we demur to the assertion that the borrowed money was consumed unproductively. If a union one and inseparable is no richer than a union dissevered and at war within itself, Mr. George is right. Otherwise, he is wrong.

"To see human beings in the most abject, the most helpless and hopeless condition, you must go to the great cities."

Not necessarily. The Irish agricultural laborer is almost unmatched in misery, and there is in pagan lands as much degradation as in London slums.

"Wealth in all its forms is the product of labor applied to land or the products of land."

How does this doctrine seem when applied to the wealth of a successful author in his copyrights? An actor may gain wealth, or an inventor, and owe nothing to land.

"That land speculation is the true cause of industrial depression is, in the United States, clearly evident."

On the contrary, land may be declining in value through the over-crowding of farmers into manufacturies, and then, through glut of the market, shops will be idle at the same time that farms cannot be sold at their former worth.

"Everywhere, in all times, among all peoples, the possession of land is the base of aristocracy, the foundation of great futures, the source of power."

But our author forgets the "land-poor," who cannot sell their acres at the value for which they are taxed and so find in the possession anything but the foundation of great fortunes.

"Increased wages may at first be taken out in idleness and dissipation. But they will ultimately bring increased industry, skill, intelligence, and thrift."

This is also our hope, but we could not assert it any more than we could assert that extravagence, vanity, and luxury would follow from increase of wages. The safety is not in the money, but in character and morality, and the degradation is not wholly due to low wages.

"It is obvious that the proportion of land owners to the whole population is constantly decreasing."

Having lost confidence in this phrase, "it is obvious," we feel doubt here. Farms are being cut up into house-lots and the ownership is thus divided. Aside from a few huge land monopolies on the plains, are farmers increasing their acres and is the small farm disappearing? Our observation is very limited, but does not support Mr. George.

"Whenever the people, having the power, choose to annul those titles [to land], no objection can be made in the name of justice."

With the Indians this has been done. Their claims to their lands have been annulled, but a sense of public justice does condemn the practice and demands negotiation. And even the English Landlord, if turned adrift after growing up to depend on his lands for his income, might raise a cry of justice.

"Our boasted freedom necessarily involves slavery so long as we recognize private property in land."

In America the poll-tax payer does not seem to be any man's slave, but sometimes tyrannizes over the man who pays taxes on his land.

"The tax upon land is the most just and equal of all taxes."

This is too sweeping for us. There are reasons which might be urged to show that a tax on the actual income of a man is the fairest way of making a levy, for in principle this places all on an equality. If Mr. George charges that one man may have a family and another has none, while both may have the same income, we will only answer that this objection applies as well to the land tax. And are ships to pay nothing?

"No baby is born to drop its h's or sound them."

This claim that all traits come from association will not do. Heredity cannot be ignored so coolly.

"What has destroyed every previous civilization has been the tendency to the unequal distribution of wealth and power."

This statement is over strong. Causes lying deeper than this account for the ruin of empires. Sodom did not perish on this account mainly if at all. Poverty made no wretch of Abraham Lincoln, nor did wealth hold back George Peabody from righteousness. Death of national life is due to sin which in its turn is not wholly nor always mainly due to unequal distribution of wealth.

From the tower builded of these bricks and of many in which no one could find a flaw, Mr. George, full of conviction that he has found the universal panacea, makes many predictions ere he closes. We do not set a high value on predictions, and one who makes them freely is apt to produce the impression of hasty judgment and sanguine zeal. Mr. George in his peroration rises to true eloquence and speaks from a full heart, but we can make no other dependence upon his prophecies than is warranted by the accuracy and caution of his arguments, and here we find him deficient as a teacher though eminently suggestive as a public critic.

*Bridgewater, Mass.* THEODORE F. WRIGHT.

# SWEDENBORG STUDIES.

## THE IMPORTANCE OF BAPTISM.

THE question has lately been raised, "What effect does baptism have upon an infant about to die, since its heavenly home is assured to it?" If such a doubt be felt as is implied in this question, the mind of the questioner may easily fall into another doubt, namely, as to the effect of baptism upon the infant who is to remain in this world, who in any case is under the guardianship of angels, and who in any case has no salvation from the baptism alone. Indeed, it might be urged with reason that the unbaptized infant has perfect promise of heaven if, after reaching responsible age, he looks to the Lord and shuns evils as sins. The suggestion might also be made that the Gentile who lives rightly according to his light is also prepared for heaven.

These thoughts seem in some minds to reduce baptism to a sort of arbitrary requirement, to be obeyed because we have the Lord's example for it, and because He commanded His disciples to administer it. We have heard the rite spoken of as if it were a medicine offered to a patient who was as sure to get well without it as a dying infant is to dwell in heaven, and it is apparent that some persons, in receiving baptism or in procuring its administration to their children, act rather from regard for custom or for the feelings of their pastor than from rational conviction.

But in the New Church nothing should be done by adult people except in freedom according to reason, and, if one is troubled with doubt on this or any subject, he should go to his pastor and consider the matter in its light, and so act rationally and joyfully rather than reluctantly and doubtfully.

The simple question at present to be met is, Are we taught anything which makes baptism an act of supererogation, which indicates that the baptized and the unbaptized

really proceed upon the same path, whether dying in infancy or spending the ordinary time in this world? The answer to this is, No, the positions of the baptized and the unbaptized are not the same. But this is not for a moment to declare the horrible doctrine that the unbaptized are doomed, nor the equally false doctrine that the baptized are already saved; it is simply to say that baptism has an important effect, fully justifying its observance and removing it very far above the level of mere social observances or graceful ceremonies.

To show this, or to convince one's own mind, it is only necessary to read in the right spirit what is said in a few passages now to be cited. The uses of baptism are fully set forth in the well-known chapter on that subject in the "True Christian Religion." We are there taught that it is a rite representing man's regeneration, n. 670; that it is the successor of circumcision, and admits one to the internal Church of actual religion, as the former sign admitted one to the external Church of ceremonial religion, n. 674; that it effects introduction into the Christian Church and insertion among Christians in the spiritual world, n. 677; that it leads to the acknowledgment of the Lord as Redeemer, n. 681; and that its third use is that it serves as a means to regeneration, n. 684.

These teachings are such as to magnify the rite. But the doubter will say, "Yet all this may come without baptism." Certainly, for we read in H. H., 329,—

"Every infant, wheresoever he is born, whether within the Church or out of it, whether of pious parents or of impious, when he dies is received by the Lord, and is educated in heaven . . . and becomes an angel."

Moreover, in regard to the new heaven established by the Lord in His Second Coming, we read,—

"It is composed both of Christians and of Gentiles, but chiefly of infants from all parts of the world who have died since the Lord's coming. For all these were received by the Lord, and educated in heaven, and instructed by the angels, and reserved in order that they, with the others, might constitute the new heaven." —N. J. D., 3.

But this teaching of the Lord's infinite mercy does not militate in the least against the use of baptism, which He has appointed to be an important means to this end. He always works through means, and no man is wise who says to himself, "The Lord has infinite power, and I need not make the way smooth for Him." Man's question should rather be, "How can I open the way for the operation of the Divine Providence? If baptism has been ordained as a means, I will not defer it for an hour." Wisely did the eunuch say to Philip, who rode with him in the chariot, "See, here is water. What doth hinder me to be baptized? —Acts viii. 36.

One of the uses of infant baptism is that "angels are then appointed over them, by whom they are kept in the state of receiving faith in the Lord."—T. C. R., 677. Now we are taught in A. C., 5857, that "good spirits and angels are with infants," and in A. C., 5992, that angels are with every one to watch over him, to moderate the influence of evil spirits, and to insinuate what is good and true; but this does not nullify nor in the least diminish the force of the statement that angels are appointed at baptism. It is as it is in this world when one who has had his good friends enters into a society which specially cares for its members; the additional guardianship is an advantage to him.

An importance should at present be attached to this Christian sign on account of the prevalence of Buddhistic doctrines and of pantheistic forms of paganism. We may read without special interest the statement in T. C. R., 678, that "without the Christian sign, which is baptism, some Mohammedan spirit or one from among the idolaters might apply himself to new-born Christian infants and to children also, and breathe into them an inclination for his religion, and so distract their minds and estrange them from Christianity," and we may regard the danger spoken of as very remote and quite unlikely to be felt; but one has not to travel far to find out that Mohammedanism is an active and extending religion, and all the reading world knows that Greek paganism and Indian mysticism have their devotees in every literary centre. The danger of an unbaptized child being infected with a taste for

the mysteries of the East is, we hold, apparent, and, unless we fortify Christianity by magnifying baptism, we shall have Theosophy succeed Transcendentalism as a prevalent means of seducing Christians from the Lord to idolatry.

As to infants who soon die, the case is equally clear. By some means, all will grant, heaven will be developed in them. But, among the means, nothing exceeds baptism. Thus we read,—

"The Holy Supper, to those who approach it worthily, is like a sign and seal that they are sons of God, because the Lord is then present and admits into heaven those who have been born of Him, that is, the regenerate.

"But those who die in infancy or childhood, and so do not attain such an age that they can worthily approach the Holy Supper, are introduced by the Lord through baptism; for, as shown in the chapter on baptism, it is an introduction into the Christian Church, and at the same time an insertion among Christians in the spiritual world; and the Church and heaven are one there; wherefore to those who are there, introduction into the Church is also introduction into heaven; and they, because they are educated under the auspices of the Lord, are regenerated more and more, and become His children; for they know no other father."—T. C. R., 728, 729.

In the light of these teachings, who can doubt the value of baptism for the young and the old, the living and the dying?

### NEW WINE SOLIDIFIED.

In the account of the new comers in the spiritual world and of their experiences, which is found T. C. R., nos. 731 to 752, C. L., nos. 2 to 35, some description is given of a light repast consisting of such food and drink as corresponded with the spiritual nourishment of the minds of those in the heavenly society. In T. C. R., 742 we read of,—

"A table magnificently prepared. In the centre of it was a high pyramid of gold having on its forms a hundred dishes containing sweet bread, new wine solidified, and other delicacies made of bread and wine. And through the midst of the pyramid there welled up, as it were, a fountain streaming with wine like

nectar, the flow of which divided at the top of the pyramid and filled the cups."

We need not quote the remainder of the paragraph, which describes the beautiful forms of the articles pertaining to the table, for we propose only to notice the expression rendered "new wine solidified."

The language in the Latin is *musta vinorum concreta*,—not a difficult expression apparently but not easily translated till lately. The older translators rendered this phrase "preserves," and their successors said "condiments," thus implying ignorance of the meaning. They well knew the meaning of the words taken separately, but they do not seem to have known what was meant by them when joined in this way. Must or grape juice was plainly meant by the Latin *mustum*, and *vinum* meant *wine*, but, when these words were put in the plural, and when both were so joined as to denote one thing, and when a word was added which might mean "combined" or "condensed" or "hardened," an obscurity was produced in which the meaning of the phrase was lost. For it is clear that "condiments" or "preserves" would leave only a vague impression on the mind, far removed from the idea which the words themselves would convey, if fully rendered.

The translator of the Rotch edition, however, made no such mistake. He found three English words for the three Latin ones, and said, "new wine solidified." But this rendering has been called in question in an article printed in this issue, in which the writer condemns the Rotch translator and proposes "condensed or thickened wine." Let us then look to see which is the better rendering, and let us note if any still better may be found.

In rendering *musta vinorum* "new wine," the Rotch translator was strictly in accord with the best authorities. In the earliest usage the adjective *mustus* meant what was new and fresh. Thus we read of a *virgo musta*, a young virgin, *agna musta*, a fresh ewe-lamb, *hortus mustus*, a garden freshly made. Used as a substantive, *mustum* came to mean especially new wine or unfermented grape juice, but by no means

invariably. Thus we read of *mustum olei*, fresh olive oil, and an old authority says, "Not only wine but anything which is new is rightly called *mustum*."

This being clear, it is seen that Swedenborg avoided the danger of being understood to mean something else that was new or fresh by joining with the word signifying new and commonly new wine the general word for wine. So his *mustum vinorum* means new wine. Had he meant simply wine, as the critic declares, he would have said so by using simply the word *vinum*, as he did a few words below where he spoke of the wine flowing forth into the cups.

There is an article of food in the East which is not condensed or thickened wine, for this is found in its liquid form in bottles and the like, but which is grape juice solidified or reduced to a jelly by boiling. This probably gives us the same idea as was intended by Swedenborg to be taken from his phrase.

But the words are put in the plural, which of course has not been overlooked, but has not been brought out either by the Rotch translator or by his critic. Both might have said "wines" and so have escaped our remark that we fear that neither recognized the fact that, as wines from various places on earth differ perceptibly in flavor, so the original juices differ, and if this variety be found on earth we are not to suppose that it is unknown in any respect in the other world. Many kinds of bread and many kinds of must are apparently to be thought of in reading this passage. The hundred dishes held perhaps a hundred varieties.

The word "solidified" is a little heavy as it seems to us. In such a case foreign words like *dibs* will not do, though that one word would come near to an exact rendering of the whole phrase. How would "jellied" do,—"new wines jellied?" Viewing the Rotch translation as essentially correct except for lack of an "s," we cannot agree with the proposed "condensed or thickened wine."

# BOOK NOTICES.

THE GATES BETWEEN. By ELIZABETH STUART PHELPS. Boston: Houghton, Mifflin, & Co. 1887. pp. 222. $1.25.

THREE years ago Miss Phelps published "Beyond the Gates," which appeared at an interval of some ten years after her "Gates Ajar." In commenting upon "Beyond the Gates" in our number for January, 1884, we expressed the opinion that her second book showed a gain of spiritual insight over her first, the satirical tone had been dropped. Brilliancy was undiminished, and a deep religous aspiration was uttered. In taking up her third book in this other-world series, "The Gates Between," we felt an anxiety to see if the previous progress had been continued, if the book was more full of light than its predecessor. We were not dissapointed. In her previous book she had made resurrection a long journey, but now it is an awakening. Before, the spiritual body was assumed after death, but now it is a part of the person's self and not a thing to be taken on. Before, the spiritual world was a dream land, now it is a sphere of hills and valleys, of dwellings and occupations.

Dr. Thorne at forty-five, rich, eminent, strong in head and heart, accustomed to rule his patients and all others with undisputed sway, having some contempt for the women who throng his office with their many ailments to relate, falls instantly into an absorbing love for a queenly woman of thirty-three. They marry. Three years of intense happiness pass. Their little boy is sick and fretful. One day the Doctor hurries in to dinner much disturbed by the day's trials which have included a loss of money in some speculation. He does not conceal his anger, vents upon his wife his wrath with other people, dashes away in the darkness upon his remaining rounds, loses control of his horse, is thrown out, and instantly killed. But, as he tells his story, he rises, pursues his errands, comes last to his broker's office at midnight, gets admitted, finds no one there, is accidentally locked in, spends the night, finds himself invisible to those who come in the morning, hears that his death is known and starts to go home.

Here his purgatory begins. He finds that he cannot get out of the banker's quarter, that his love of money binds him to it, and

that he cannot go to his wife whose noble meekness under unjust censure smites him with agony. He has no religious feelings, he is a Darwinian, he sees nothing but that part of this earth which represented his greed of gain. So he goes on till a good woman, formerly a patient, gives him some help by her happy reverence for the Lord. He gains a little peace, he sees his own unworthiness, at last he prays to be made useful. Thus moving on, at length he finds the Lord and enters upon a new life. The little boy dies and comes to be with him. Finally his wife comes, and they are one again with his heart changed in all but its love of her.

One glaring inconsistency sadly mars the book. Dr. Thorne was killed and his body was found upon the street, but he is represented as attending his meeting of the hospital staff and going to a consultation and getting the watchman to let him in at the broker's office, and then first he became invisible. Had his death from the concussion taken place in this office the story would have run on consistently.

Again, as before, we note that Miss Phelps ignores nearly all the teachings of Scripture as to the other world, but we cannot overlook the fact that, by a negative process, she makes progress towards an idea of the spiritual world, which is far from being nonsense. That death does not change the character, that an evil love continues to possess one, that to the atheistic mind heaven reveals no beauty, that there are no distances hereafter save those of state, that prayer alters spiritual associations and suggestions, that salvation consists in subordinating self, that irritability is infernal,— all these are firm positions on which she rests. In one place she says : —

"In the times to be, it is my belief that there will yet arise a soul, worthier of the sacred task than I, to which shall be given the perilous and precious commission of interpreter between the visible life and the life invisible. On this soul high privilege will be bestowed, and awful opportunity. Through it the deaf shall hear, the dumb shall speak, the bereaved shall bless it, and the faint of heart shall lean on it, and those who know not God shall listen to it, and the power of God shall be upon it. But mine is not that soul. Even as One who was above man did elect to experience the earthly lot of man to save him ; so one who is a man among men may yet be permitted to use the heavenly lot in such wise as to comfort them. The first mission called for human power. The second may need only human purity."

In this Miss Phelps speaks wisely, but she may yet learn that this has been done, that not only purity but the equally essential

knowledge of Scripture and Nature were possessed by Swedenborg, and that he used "the heavenly lot" both to comfort and instruct mankind.

WHAT TO DO? By COUNT L. N. TOLSTOI. New York: Thomas Y. Crowell & Co. 1887. pp. 273. $1.00.

WHILE living in Moscow and feeling dissatisfied with the life which he was leading, Tolstoi determined to see what the rich could do for the poor, and conceived the plan of making the taking of the census an occasion for learning the actual condition of the suffering classes and organizing an agency for their permanent relief. This great scheme he told to his friends, who received it coolly. But he persevered, had himself appointed a census officer, selected the worst section of the city as his ground, and, one day, began his work. He minutely describes what he found in a crowded house, and narrates his attempts to make a change for the better. He was astonished to find that no one had complaints to make, that no one wished for anything but money and that for drink, that the people were kind to each other, that their landlord who sold them liquor was on friendly terms with all and gave the Count all possible assistance, that he could not induce one to change his or her life, and that, except to give money unwisely, he could do nothing. In looking for the cause which prevented the improvement of these classes, he found it in the customs of the rich who, crowding into the city and living in gayety, led the poor into such imitations of the gayety as they could make. But the rich, who were thus the chief obstacle, could not be moved by tongue or pen. Therefore Tolstoi left Moscow to its fate, donned peasant's garb, went to the country, and began to labor on a farm in the conviction that he was thus preventing his own life from being a means of leading others astray. And these are his rules: —

"Not to lie to myself, however far removed my path in life may be from the true path which my reason discloses to me.

"To renounce my consciousness of my own righteousness, my superiority over other people, and to acknowledge my guilt.

"To comply with that eternal and indubitable law of humanity — the labor of my whole being, feeling no shame at any sort of work; to contend with nature for the maintenance of my own life and the lives of others."

He feels that he finds in his present position the solution of many problems which cannot be answered from the artificial attitude of life in wealth. Thus he says, —

"This so-called woman question has come up, and could only come up, among men who have departed from the law of actual labor. All that is required is to return to that, and this question will not exist. Woman, having her own inevitable task, will never demand to share the toil of men in the mines and in the fields. She could only demand to share in the fictitious labors of the men of the wealthy classes."

THE BRAIN, CONSIDERED ANATOMICALLY, PHYSIOLOGICALLY, AND PHILOSOPHICALLY. By EMANUEL SWEDENBORG. Edited, translated, and annotated by R. L. TAFEL, A. M., Ph. D. Volume II.: The Pituitary Gland, the Cerebellum, and the Medulla Oblongata. London: James Speirs.

THE second volume of the treatise on the brain continues the subject of the first, namely, the preparation by the brain of the fluids that animate the blood, and that permeate the nerves. The several chapters treat respectively of the Pineal Gland; the Third Ventricle; the Infundibulum; the Pituitary Gland; the Cavernous Sinuses; the Rete Mirabile; the Functions of the Brain and its Chymical Laboratory in General; a Comparison between the Large Gland of the Brain and the Smaller Glands of the Body; the Cerebellum, its Substances and Form; the Medulla Oblongata; the Fourth Ventricle and its Surroundings; the Pons Varolii, the Corpora Pyramidalia and Olivaria. Under each of these titles the minute anatomy of the subject is described, by Swedenborg from the authorities of his day, and by Dr. Tafel from modern authorities; and an analysis is given both from Swedenborg's main work and from earlier works. The volume closes with Editorial Notes, elaborate and valuable, upon "The Chymical Laboratory of the Brain" and "The Cerebro-Spinal Liquid." The work, as a whole, is a most pains-taking demonstration of the proposition that the brain vitalizes the body by fluids secreted by itself; and a minute description of the processes of its laboratory.

Paper and printing are excellent and make reading easy. The publisher seems to have chosen a style perfectly adapted to the nature of the treatise.

THE TRUE AND THE FALSE THEORY OF EVOLUTION. By Rev. CHAUNCEY GILES. Philadelphia: W. H. Alden. 1887. pp. 148.

THE usefulness of Mr. Giles's books is not due to an unusual intellectual grasp of their subjects, nor to an extraordinary gift of language, but to the force and clearness of his style, and to the directness of his fully illustrated arguments. In treating of Evo-

lution, he had a theme commonly regarded as extremely difficult, but which in his hands was easily treated so far as it was necessary to go in pointing out the extreme defects of materialism and the perfection of our doctrine of creation. This could be done in a single lecture, and in a course upon the subject the reader might, perhaps, expect to find a more specific examination of evolutionism than is made here; but, instead of this, he will find interesting lectures upon the closely allied subjects of Heredity, Environment, and Degrees. In this last, Mr. Giles had a subject not easily handled, and could only give an outline of that great topic. In the lecture on "The Origin and Nature of Life," Mr. Giles was at his best, making sentences which would carry conviction to every reader or hearer. We fear that the somewhat abstract nature of the subject may lead to a smaller sale of this book than is usual with the works of this author; but, in these days of materialism, it is the duty of our people to keep themselves well informed of the best ways of presenting the truth, and to make use, for this purpose, of so suggestive a book. We note that there are defects which ought to have been corrected in reading the proof. See, for instance, the last sentences in both the Introduction and the last lecture. Such slips of the pen are easily amended.

My Confession. By Count Lyof N. Tolstoï. New York: Thomas Y. Crowell & Co. 1887. pp. 242. $1.25.

To go with Tolstoï through this confession, through what he tells of misinstructed boyhood and wayward manhood and anxious later life, is almost an education. We know of no more perfect description of the life represented by Ishmael than is to be found here: —

> "I endeavored to reach perfection in intellectual attainments; my studies were extended in every direction of which life afforded me a chance. I wished to be better, not in my own eyes nor in those of God, but in those of other men. This feeling again soon ended in another,— the desire to have more power than others, to secure for myself a greater share of fame, of social distinction, and of wealth."

What could be more clear than this as to the utter inability of the Greek Church to teach the way of life? Here was an Orthodox man, famous and fortunate, but this was his actual state. Tolstoï — we cannot think that he would care to be called "Count" — came at length into utter doubt in regard to the usefulness of living and the Providence of God, and contemplated suicide as

the only reasonable course to be pursued, when he found in the peasantry a childlike faith and patience and neighborliness. With this he joined himself, and his present home, as is well known, is on a farm which he works with his own hands.

All who have an interest in the religious problem of the day must read this book, and few skeptics will read it without being affected by this exposure of the misery of doubt, and this searching analysis of earthly aims.

Love and Theology. By Celia Parker Woolley. Boston: Ticknor & Co. 1887. pp. 439. $1.50.

To one having no interest in the religious aspects of the day, this novel will be rather dull, for it lacks the events which give intensity of interest to the general reader; but an observer of the times will find that the author has skilfully described the thoughts of a bishop, a rector, a Wesleyan minister, an Orthodox deacon, and a radical preacher. Some feminine types also appear. The man, who is the hero of the story, was trained in the Calvinistic theology, but read Parker, abandoned his purpose, came near losing his promised bride, and finally became a conservative rationalist. Justice is not always done to doctrines here, but the delineation of character is close, and the book should find its thousands of readers. It is perfectly well printed.

Life Notes, or Fifty Years' Outlook. By William Hague, D. D. Boston: Lee & Shepard. 1888. pp. 362.

This neat volume, dated by a peculiarly American custom a year in advance, contains the reminiscences of a genial old man who had had exceptional opportunities from childhood up and who tells what he saw in a bright and concise way. One gets here a glimpse of the freedom of a Baptist thinker who, holding to the one point of immersion, had his liberty on all others. This made him friendly with all men and kind in his accounts of them. Old people will like these retrospective pages.

The New Christianity. By John Ellis, M. D. New York: Published by the Author. 1887. pp. 511.

In printing this combination of his works on Temperance, Tight-Lacing, Tobacco, and allied subjects, Dr. Ellis has kindly omitted all mention by name of periodicals and persons which come under his condemnation. He has, however, as it seems to us, chosen a title which may mislead, for there is no statement in this book of

the primary doctrine of the New Christianity, namely, that concerning the Lord, and only indirect reference to its doctrine of the Sacred Scriptures. We cannot go with this devoted friend of reform in what he says as to what he calls unfermented wine, nor can we approve of his apparent commendation of the use of such a product as a beverage, for we learn that alcohol is found in these preparations so far as they have been analyzed, but we can honor the fidelity to conviction and the generosity which lead this author to publish book after book for gratuitous distribution.

LIFE AND TIMES OF JESUS AS RELATED BY THOMAS DIDYMUS. By JAMES FREEMAN CLARKE. Boston: Lee & Shepard. 1887. pp. 448. $1.50.

THIS is a new edition of a work published in 1881 with the title, "The Legend of Thomas Didymus, the Jewish Sceptic." Perhaps the great popularity of "Ben-Hur" may have led to this reissue, and perhaps the change of title is due to a desire to make more prominent the fact that the book was really written as a life of the Christ.

On its first appearance, we reviewed the book, namely, in our issue for June, 1881, and we see no reason to change the view then expressed, which was one of regret that the writer had felt authorized to reject or modify some portions of the Gospels, and that he had written of the scenes of the Holy Land without having accurate knowledge of them by observation. The general love of Dr. Clarke by those who know his genial spirit will lead many to read this book, but we believe that they will not here find him at his best.

THE LONGFELLOW PROSE BIRTHDAY BOOK is a very pretty volume, well illustrated, and having for every day an extract from the genial author. Published by Ticknor & Co., Boston. $1.00.

*Our Dumb Animals*, published by the Society for the Prevention of Cruelty to Animals, is a most interesting and useful paper in the home. It is a neat weekly, published at 19 Milk Street, Boston, and costs but fifty cents a year.

THE *Andover Review* is as interesting as ever. We have been especially struck with the thoroughness of its September article on "Evil, or the Evil One," by Rev. Isaiah Dole. The weight of evidence which Mr. Dole presents seems to approve the decision of the revisers to say "the Evil One."

# THE NEW CHURCH.

MASSACHUSETTS ASSOCIATION.

A BRIGHT day was the sixth of October in every respect. The church at Newtonville which will hold about three hundred was filled all day. Twelve ministers, and sixty delegates were present, and the rest of the congregation was made up of earnest workers. The Newtonville friends have a beautiful society house, lately built in stone and brick, and gave their guests a hearty welcome in both buildings.

The religious services at the beginning were conducted by the General Pastor, the Rev. Joseph Pettee, who preached a sermon from LUKE iv. 18,—"the Gospel to the poor." He showed who are spiritually poor, described the way in which the Lord comes to such to enrich them with the treasures of His Gospel, and enforced the lesson that we can give the Gospel to others only as we receive it in this way. He closed with a prayer of fervent humility.

With this true opening the work began. The Dorchester Society by its delegates was admitted to membership. The Missionary Board told its story, and specially referred to the hopeful movement at Lynn. The Union, which is the financial corporation of the Association, gave an account of its labors in maintaining the publishing house, the library, and the missionary enterprises. Some good remarks followed from several as to the need of systematic giving. Mr. D. L. Webster said that he always wished to know how much in all was wanted for a particular use, and then he could determine what his portion was, and he felt that he ought to give that share, whether his income at the time was large or was temporarily lessened.

The great point of interest was reached when the ministers reported upon the subject of the relation which we should bear to other religious bodies. They had found it best to offer three papers instead of a formal report. These papers will be printed by us and will attract wide attention, as they certainly deserve to do. We shall not be surprised if the discussion so begun lasts a long time and we hope that it may do so. The first paper was read by Rev. James Reed and was very long, but was listened to

with the closest attention. He presented statistics which showed that the ratio of increase among us had decreased while the friendly regard entertained for us by other people had increased. He felt that we had erred in departing to some extent from the ways of our fathers. Marriages are now made to some extent from worldly motives and without realizing truly spiritual unions, betrothals are not solemnly made, mourning garments are worn. The distinctiveness of the New Church was dwelt upon, and the fear was expressed that we had lost young people through neglecting to teach them their duty to our own organization and through concessions to popular demands in the forms of worship and other matters involving a loss of distinctiveness on our part.

Rev. John Worcester began the afternoon session by reading his paper which was a concise presentation of the fact that a peculiar duty, not as yet shared by any other, is laid upon us, namely, to teach in regard to the Lord and the Word what no others teach, that we cannot resign this duty, for no others are ready to take it up, and that we are safe if we go on doing it in the way which charity requires.

The third paper was by Rev. J. K. Smyth, who also used few words and brought out the idea that our duty was to give to others our sense of the nearness of the Lord, to coöperate with others in bringing men to Him, and to cultivate in our forms of worship all that would assist in this.

An earnest discussion followed, begun by Mr. Worcester who pointed out that, when a New-Church Society was formed in a town after preparatory work had led up to this, all then prepared in the community commonly joined it, and that consequently future growth would be slow. The more active other Church bodies are, the more we have to do in bringing out to the world the interior truths of the Word concerning the Lord and the way of life, but the heart gives to the members and does its duty, not by absorbing them into itself, but by giving them its life. In some respects the contrast once existing between new and old, the former being in truth and the latter being given to falsities openly preached, had been modified, but a contrast of degrees of truth would always continue. Our fathers read the doctrines for the preservation of their spiritual lives and for the purpose of obtaining rational theology. There was now an extended and increasing reading of the doctrines for the purpose of learning about the Lord and coming

near to Him. The dissatisfaction felt by Mr. Reed was to him a sign of a general desire to strengthen ourselves in all that is good.

The other speakers were Rev. W. H. Hinkley, who read from "Heavenly Doctrine" n. 9 as to the charity which conjoined the ancient Churches though they differed in doctrinals; Mr. F. C. Robertson, of Boston, who felt that we were somewhat deficient in interest in humanity; Rev. G. F. Stearns, who forcibly presented the missionary motive which governed him and which he found in others; Mr. J. T. Prince, Rev. S. M. Warren, and Mr. Reed.

The last speakers were obliged to be very brief. Much had been suggested which might have led to hours of useful discussion if there had been time. We would have said, if there had been opportunity, that we are taught under the account of Joseph as a lad that every Church passes through the stages of growth of a man, that it is impossible always to preserve it in the same state, and that the effort to do so has depressing results. With growth in vigor and size something of the first childlikeness may seem to be lost, but, though youth may afford more temptations than infancy, it does not lose the care of the Lord. It does, however, require great diligence on the part of all concerned.

Statistics are not enough by themselves to justify the conclusions which were drawn by Mr. Reed as to the state of the Church. This Convention may have fewer delegates present lately than formerly, but it should be remembered that the number had so increased as to exceed the capacity of the societies receiving Convention to accommodate them, and that delegates now generally go to some hotel near the place of meeting. This does not diminish the efficiency of the meeting, but it lessens the number of those who attend, and we have known of men declining to go because the money which would then be spent could be better used in Church work at home.

The effect of the discussion was to induce upon all a feeling of intense interest in learning and in doing whatever we could to benefit our own organization for the sake of helping those who are not connected with it. If future meetings can be as useful as this one, the Association will go on growing.

### THE NEW CHRISTIANITY.

THE following is a statement of the principles to be embodied in the newspaper about to be published by the Swedenborg Publishing Association under the editorial care of Rev. S. H. Spencer.

We give the enterprise our best wishes, and hope that it will have success in bringing out the truths of the New Age.

"I. This paper recognizes the two Great Commandments (MATT. xxii. 37–40) as embracing the essentials of true religion and of Christian fellowship.

"II. It recognizes the propriety and use of organized Churches, with their Divinely-appointed ordinances.

"III. It holds that since pure or absolute religious truth is not attainable by finite minds, but only aspects of truth agreeable to individual genius and state, therefore perfect agreement in doctrine is not to be insisted upon; charity, or righteousness of life, being the end of all doctrine.

"IV. It accepts Emanuel Swedenborg as a Divinely-illumined expounder of the Word and Divinely-chosen seer and revealer of things pertaining to life beyond the grave, and aims to be a true exponent of the principles through him revealed.

"V. Believing that these interior and heavenly principles of the Word cannot be adapted to all minds by any single class of writers, nor fully illustrated without application to every human relation and practice, the editor solicits from all writers enlightened and actuated by these principles such contributions as are calculated to promote either the spiritual, the moral, or the social welfare.

"VI. All social, economic, moral, and religious questions may be freely, fairly, and charitably discussed, the writer alone being responsible; but, as far as possible, questions purely speculative, or having little practical value, will be avoided. Our guiding principle will be *the thought and love of use*.

"VII. Letters of helpful Christian experience or needs, or of encouraging intelligence, will ever be welcome."

### MR. OTTLEY ON MUST.

IN the *Dawn*, with great fairness, the editor has printed a letter from Mr. Glendower C. Ottley, of London, who sharply criticizes the position which the *Dawn* maintains as to the wine of the Sacrament. Mr. Ottley points out that the phrase "fruit of the vine" in MATT. xxvi. 29 would properly mean the grape itself rather than the juice of it, as the fruit of an apple-tree is the apple and is not cider; but he holds that the Greek word rendered fruit means "product of the vine," and that the question as to what is meant can be best answered by considering all that we are taught on the subject. He concludes,—

"Not only do the writings speak of unfermented wine as 'foul and turbid' (D. P., 284), as 'infesting the stomach' (T. C. R., 404), and for those reasons obviously not the appropriate ultimate for administration at the Sacrament, but they very clearly point out to us that only thoroughly fermented wine should be used. The following quotation from ISA. xxv. 6 will be found in T. C. R., 708: 'Jehovah Zebaoth shall make for all people a feast of fat things, a feast of wines on the dregs, or of SWEET WINE.' In reference to this passage, Swedenborg says in this number of the T. C. R., 'This was spoken of the Sacrament of the Holy Supper which was to be instituted by the Lord.' Now, is the wine here referred

to 'the wine on the dregs, or sweet wine,' and which is the kind of wine the Lord would offer at His coming to His disciples,—a fermented or unfermented wine? Has anybody ever heard of 'wines on the dregs' as being the simple expressed juice of the grape? And yet if no man in his senses can call it the latter, what else is it, if it be not fermented wine,—the 'clear liquor after fermentation,'—and to which, furthermore, the writings apply the term 'generous,' while they unmistakably call unfermented wine 'foul and turbid'? Can any reasonable mind, not hopelessly warped by the false teaching so prevalent on this subject in the various communities of the consummated Christian Church, fail to see that, according to the explicit statements of the doctrines, only one wine, and that a pure fermented wine, can be used at the Holy Supper, and therefore that the use of an artificial decoction called unfermented wine is little less than a blasphemous substitution of the conceits of man for the teachings of the Lord in His Word and His doctrine, resulting in a wholesale profanation of that holy institution?"

### SWEDISH BIBLE COMMENTARY.

THAT devoted man, Rev. C. J. Manby, pastor of the Goteborg Society and Missionary of the Society of Believers, is at work upon a version of the Word joined with an explanation of its spiritual meaning and with extracts from the doctrines. To those who are familiar with the Gospels edited by Rev. J. Clowes, we can easily describe Mr. Manby's work by saying that it is similar, though wholly original as to plan. He has now produced two numbers of eighty octavo pages each, the first on Genesis, the second on Matthew. At this rate of publication the work will be a long time in issue and will amount to some hundreds of pages. Of its use to Swedish people there can be no doubt, and we sincerely hope that the way will open to the continuance and completion of it, for it will be more and more appreciated as the number of readers increases.

### NEW CHURCH CLUB.

WE look with pleasure on the list of essayists who are to entertain at its monthly meetings the Club which represents the brethren in and about Boston. Rev. J. K. Smyth, who is President this year, Rev. James Reed, Dr. C. S. Mack, Mr. T. W. Harris of Harvard Divinity School, Charles M. Reed, Esq., Rev. W. H. Hinkley, Dr. E. A. Whiston, and Judge Albert Mason will read papers in the order named. We hope to be able to give all the papers to our readers as soon as they are read to the Club.

### THE ARMY MOVEMENT.

IT is not at all strange that, among our earnest brethren in England, some should be found who would wish to try the methods of

out-of-door evangelization which were first brought to notice by the Salvation Army, but which were in practice in the Wesleys' day and long before that in the time of the Apostles. It is proposed, as we learn from the *Dawn*, to avoid the noise and boasting which characterize the followers of General Booth and to have meetings on Clapham Common and elsewhere with singing, praying, and preaching for the multitudes. We give the movement our best wishes and would at the same time express the hope that the workers will not satisfy themselves with merely gaining the ear of the listeners, but will so act and preach as to make the kingdom of God come nigh unto them.

### LETTERS TO "MORNING LIGHT."

We are struck with the department of correspondence in *Morning Light*. The English have developed an art of writing to the editor. One can scarcely take up a copy of the *London Times* without finding specimens of the perfection to which this art has been carried by public-spirited Englishmen. In the letters which every issue of *Morning Light* contains we see signs of the same training. Friendly controversies over questions of practical importance are carried on with a quiet skill in finding the weak points of an adversary's argument which seems to us to promote the acquisition of truth. We hope to see something of this sort developed on this side of the water, but it will require careful study and writing with pains. The tendency in America is unfortunately to hasty discussion, quite too full of personalities and wanting in full grasp of the subject.

### DR. CRANCH "IN OPEN COURT."

In *The Open Court*, a neat journal published fortnightly at Chicago, and the successor of *The Index*, Dr. Edward Cranch has printed a paper on "Science in the New Church," and has condensed so much of philosophy into a small space that we fear that he will not be understood by his readers; but, if the new reader will go over it twice, he will find that there is the light of sound reason in these emphatic sentences.

Photographs of the members of the Massachusetts Association taken at its meeting in Newtonville, Oct, 6. may be obtained, neatly mounted, at our office. Price, 25 cents.

# THE RELIGIOUS WORLD.

## UNITARIAN TENDENCIES.

A CORRESPONDENT of the *Christian Register* (Unitarian) writes severely of the tendencies of that body: —

"A certain Unitarian Society in Minnesota has built a new church, and placed a bust of Emerson by the side of the pulpit. What is Emerson doing here? Attending church, perhaps. If so, his place is in one of the pews. Doubtless, the parish would object to seeing an image or a painting of Christ in such a place. They would be likely to say that it seemed too much like the idolatry of the Roman Catholic Church, or, with Carlyle, they may object to the worship of sorrow. They prefer to adore an American philosopher.

"Like Cæsar of old, some of us, in fear of becoming slaves of religion, have blindly fallen into the practice of setting up new gods of our own. We read that a certain Unitarian body in the West is now holding services in a Jewish synagogue, while a new church is being built for them. It is not strange that many of the Jews consider the Unitarians of the same religious faith as themselves. If we are no longer Christians, why should we not drop the name, and stand where we belong?

"The pastor of a Unitarian Church in New York State assists at the laying of the corner-stone of a Jewish Synagogue. A clergyman nominally representing the Christian religion would, it seems, aid in founding a temple where our Lord and Master is either ignored or denied,— a temple to perpetuate an effete religion with barbarian rites!

"A Unitarian Sunday school somewhere in New York State has a class for the study of Emerson. Even the Germans have a greater appreciation of the value of Bible study than ourselves. In their day schools, the Scriptures receive the minutest attention; while we, it seems, have so little time for the study of Emerson that we must thumb the pages of "Representative Men" while sitting in our church pews. The present ignorance of the Scriptures would be amusing, were it not lamentable. A class of thirty young people between the ages of fifteen and twenty had never heard of the Golden Rule, and of course were quite ignorant of its text. It could hardly be expected, in view of this fact, that they were likely to practise its precepts. A similar class were found searching the works of Shakspere for some of the most familiar Bible texts.

## SWEDENBORG AND BROTHER JASPAR.

THE *Andover Review* continues to discuss calmly the questions which have arisen as to the standing of the Andover professors, and the doctrinal requirements insisted upon by the American Board, and to represent the progressive thought of the evangelical body.

Its writers are earnest men who work with all their power in the cause which they represent. The bitter opposition which they have met with seems to have inspired no answering bitterness, but to have stimulated study. We note in the interest of truth that a recent number contains a remark which indicates, to our minds, a lack of knowledge somewhat surprising : —

" From Jacob Behmen and Swedenborg down to Brother Jaspar and the wildest plantation exhorters, the men who have sought to dispense with reason and human learning, who have professed to be so enlightened by the Holy Ghost as to obtain direct visions of God's truth and the meaning of the Scriptures, have reached conclusions, at the best, often impracticable ; at the worst, disastrous."

This association of Swedenborg with the Richmond colored man who held that the earth was stationary, and that the sun went round it, by placing both of them on the plane of those who " dispense with human learning," is amusing to those who know anything of the process by which Swedenborg was prepared for his work by scientific studies which covered, with marked benefits to mankind, the whole field from mineralogy to metaphysics. The " Animal Kingdom," the " Brain," the " Principia," and all the rest,— are they unknown to the Rev. Asher Henry Wilcox ?

IMPROVING CHRISTIAN CONSCIOUSNESS.

The *Andover Review* wisely says,—

" Calvin said, ' The fall of Adam hath involved in eternal death, without remedy, many nations with their infant children.' In the Synod of Dort, when the subject of infant damnation was being discussed, no Calvinist of any land uttered a word of doubt or of mitigation. The four Congregational ministers of Boston, in 1690, replying to the Quaker George Keith, declared, ' That God hath nowhere revealed to us that He hath accepted of the salvation of Christ for all who die in infancy, and, where there is no revelation, there is no ground for faith.' Yet now the doctrine of infant salvation is so generally received that it seems almost a slander to recall these utterances of the fathers. Whence the change ? It is not due solely to any exercise in critical exegesis, though this has contributed its part. Nor is it due solely to any new line of argument in theology, or philosophy, or natural science, wrought out by the discursive reason with such cogency as to confute the iron logic of Calvin, though such argument has undoubtedly contributed its full share towards the result which has been reached. For, as has been shown, the common Christian consciousness is itself the product of all that the critical understanding and the logical or discursive reason can achieve, as well as of other finer and more spiritual factors. But, in the case of the vast majority of Christians now living, the change of view regarding infant salvation has come involuntarily, almost imperceptibly, as the inevitable result of the ever-growing, ever-improving Christian consciousness ; the educated judgment, the common feeling of enlightened Christendom ; the finely distilled product of all that has

been wisest and best in all the by-gone ages of Christian knowledge and Christian experience. It is this, silently yet constantly and most effectually interpreting 'the Word of God contained in the Scriptures' to all intelligent believers, which has reversed the former doctrine of infant damnation."

### A HEATHEN'S INVITATION.

THERE is food for thought in the reasons given in the *North-American Review* by Wong Chin Foo, for his remaining a pagan: —

"We heathen are a God-fearing race. Aye, we believe the whole universe-creation — whatever exists and has existed — is of God and in God, that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by Him; that He has created this and other worlds to effectuate beneficent, not merciless designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow-man.

"'Do unto others as you would wish they would do unto you,' or 'Love your neighbor as yourself,' is the great Divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to come to Confucius."

### TOWARDS SODOM.

A RITUALIST paper laments that a little Protestantism is left in the Church of England: —

"It must sorrowfully be admitted that the Church of England is not at present by any means ripe for intercommunion with Rome. The Catholic revival has done an enormous deal in the half-century which has just passed; but much more remains to be done. There is a sensible leveling up going on everywhere. People are beginning to accept the doctrine of sacramental grace, and we are recovering the long-laid-aside splendor of our altar worship; but we must not be in a hurry. 'He that believeth shall not make haste,' says Isaiah. The state of the Church of England today compared with what it was fifty years ago gives good ground for hope; but we have not yet wiped away the effects of three centuries of paramount Protestant influence. Were the Pope tomorrow to accede to all our personal claims, intercommunion would not be welcomed by a majority of the bishops, clergy, and laity of the Church of England. We deplore this, but it is worse than useless to deny it."

### SPIRITISM IS DEMONISM.

A RECENT writer in the *New York Independent* has given some account of a visit made by him to a seance and has given his reasons for believing that all he saw was real demoniacal possession. He gives up the idea that there is always fraud and believes that

this is only a modern form of the demonism of the past. In this he reaches the precise conclusion given by our own doctrines from the first, and which has led our people to abhor all connection with this practice of mediumship though often unjustly charged with it. His words are: —

"I conclude that spiritism, when it is not a pure fraud and pretence, is really demoniacal possession."

### THE MOUNT OF OLIVES.

THE new buildings on this mountain are changing its greenness to white. The Russians in particular are endeavoring to secure every place of sacred interest and to overcome their Latin and other rivals in the weight of their bells which they ring almost incessantly. An exchange says: —

"The Russian church, which has been in the process of construction during the last ten years on the Mount of Olives, is now finished. A small convent or pilgrim-house has also been completed, new roads have been made, trees planted, and grounds laid out, by the same Russian ecclesiastics, who are exhibiting of late unusual activity in the acquirement and improvement of sites. Above all, on the highest point of the mount rises the square tower, which forms so novel a feature in the character of the Holy City; already carried to the height of three stories, another remains to be added from whose apex it is hoped that the Mediterranean Sea may be visible. As a campanile it lifts aloft a chime of a dozen bells, lifts them even now in place — bells the peculiar antipathy of Mohammedans."

### AT MY RIGHT HAND.

REV. DR. SPEAR, who is connected with the *New-York Independent*, lately took his leave of his Presbytery by telling his religious experience: —

"Dr. Spear said that being now in his seventy-sixth year, he was the oldest member of the Presbytery. About two years ago his wife, whom he had loved and respected for fifty years, had been taken from him by death; a short time after, his only and precious daughter, who promised to be his comfort in declining years, was also suddenly called away, and very lately the Lord visited him again, and this time took from him his only surviving son. He was now indeed stricken with grief and inconsolable; but on this account was wholly thrown upon God for comfort. He began seaching the Scriptures, as never before, on the subject of heaven; then on the Christ of the Bible; and the Lord, while His servant was thus exercised and meditating on His Word, revealed Himself to his soul with overwhelming sweetness and power. With melting tenderness he said that the manifestation of the Saviour to his heart was such as he could never have conceived, and that the Lord Jesus is now his constant and conscious companion at breakfast, at dinner, at supper, and during the silent watches of the night. His heart is filled with Divine gladness, and his face shines with forgiving love. Standing before his brethren, he asked them to forgive him if in any way or at any

time, during the heat of debate in bygone years, he had pained them or said aught that seemed unkind or unbrotherly. Several of the ministers were moved to tears, and thanked God for His gracious revelation of Himself in Christ to their afflicted, bereaved, but now rejoicing co-presbyter."

### CHANGES IN NEW-ENGLAND THEOLOGY.

In his volume on "The Signs of the Times" Dr. Newman Smyth thus describes what he has observed: —

"The theology of New England has always carried in it a spirit and a life which could not be confined in the swaddling clothes in which its infancy was wrapped. It broke loose from Calvinism by grasping boldly the principle of a universal atonement for all men. It shook off a Roman limitation in its abandonment of the idea of mankind as being bound, like one Roman family, under the headship of Adam,— the federal theology as it used to be called, and which was regarded by many in its day as the faith once delivered to the saints. It proclaimed with no uncertain sound the individual responsibility of every sinner before God. It still subscribed, but in no servile subjection, to the Westminster standards,— the Catechism and the Confession of Faith,—which were statements of doctrine largely legal and political in their origin and their forms. But it went boldly back to the New Testament, and sought to become a disciple of Jesus Himself. It dared believe that the non-elect nations are not enemies, and it became a missionary faith. It would be disloyalty to the best traditions of our New-England theology, and bondage to a yoke to which our fathers would have given place by subjection; no, not for an hour should we not follow still onwards the way of God's providence through the new problems, and among the new sciences, and in the light of the growing revelation which God is constantly making of Himself in the history of His redeeming love. I hail it then as a happy sign of our times that we are working out anew our forms and our statements of belief to answer the vital necessities of faith and to meet the demands of the world upon a Christianity which is to be light for the Oriental mind in India as well as for ourselves. And I hail it as a hopeful sign of the times that the instinct of the religious public, even with swifter and surer discernment than the minds of many of us clergymen, who have been trained in the theology of the Latin confessions, has discerned this need of a simple gospel for the missionary opportunity of the present."

### WHOLE-WORLD SOUL COMMUNION.

The union of all mediums in a common seance once a month has been undertaken by the *World's Advance Thought* of Salem, Oregon. We notice with regret that N. F. Ravlin is prominent in the movement. A list of places with the times for the sittings so that all may coincide with noon at Salem is given. Of course the Standard Time must be ignored. This Soul Communion seems to us a poor substitute for prayer to the Lord.

# PRICE LIST OF SWEDENBORG'S WORKS,

**And of some of the Collateral Writings of the New Church,**

FOR SALE AT THE

**MASSACHUSETTS NEW-CHURCH UNION,**

169 TREMONT STREET, BOSTON.

## SPECIAL ANNOUNCEMENTS.

We shall issue,

### TO BE READY BY NOVEMBER 1ST,

## A NEW-CHURCH CALENDAR

Similar in style to last year's, which was so generally satisfactory. It will contain on each weekly sheet in addition to quotations from Swedenborg, one extract from some collateral New-Church writer, and a text from the Word. These texts, and at least one quotation from Swedenborg each week, are usually appropriate to the time of the year.

### THE PRICE WILL BE FIFTY CENTS.

The edition was all sold last year, and some orders came after there were none remaining.

**Ends and Uses.**
Compiled by B. F. Barrett from the writings of Emanuel Swedenborg. 30 cents.

**Cheap Pamphlet Editions of the Four Doctrines,**

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

**7 CENTS EACH.**

**Three Sermons on the Healing of the Body through the Soul.**
New edition. Revised and enlarged. Charles H. Mann. 15 cents.

**The Brain: Considered Anatomically, Physiologically, and Philosophically.**
Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A. M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

**The Key to Life: Its Facts and Difficulties.**
Lectures by the Rev. Thomas Child. pp. 189. $1.00.

**The Intercourse of the Soul and the Body.**
From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

**The Divine Word Opened.**
Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

**Gems of Heavenly Wisdom from the Writings of Swedenborg.**
Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

*** *The prices given include postage unless the amount necessary for postage be stated.*

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 3 vols. now ready, each $3.00.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

The New Birth; with a Chapter on Mind-Cure. By Rev. L. P. Mercer, author of "True Character of the Bible," etc. Limp cloth, 50 cents; five copies, $2.00. Presenting the New-Church Doctrine of Regeneration: with the First Men; after the Fall; as conditioned by Hereditary Evil; the Means of Regeneration; the Stages of Regeneration: Preparation, or Storing of Remains; Reformation, or Combating from Truth; Regeneration, or Willing from Good of Love; the Fruits of Regeneration; Intercourse between the Soul and Body; Effects of Mental States in Disease and Cure.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

A New Edition of Swedenborg and the New Church. James Reed. Cloth, 50 cents. Former price, $1.25.

Footprints of the Saviour. Devotional Studies in the Life and Nature of Our Lord. Rev. Julian K. Smyth. $1.00. Holiday edition, white and gold cover, in box, $1.25.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.50.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

## NEW PUBLICATIONS.

### A CONCORDANCE TO THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG.

**An Invaluable Work for the Student of Swedenborg.**

**To be issued in Monthly Parts of 48 pages each.**

We will take orders for this work at the rate of Two Dollars for twelve numbers, the remittance to accompany the order; or will sell Single Numbers for Twenty Cents each.

---

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.50.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning." Paper. 10 cents.

Lectures upon the Doctrines of the New Church, delivered in Newtonville, 1885. Rev. John Worcester. Cloth. 50 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. $1.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

## The following Works at Greatly Reduced Prices.

| | Former Price. | Present Price. |
|---|---|---|
| The Divine Word Opened. Rev. J. Bayley. Best English edition | $3.00 | $2.00 |
| Catechism on the Lord's Prayer. John P. Perry | 0.30 | 0.15 |
| Correspondence of the Sun, Heat, and Light. Sampson Reed | .25 | .20 |
| Last Judgment and Second Coming of the Lord. E. D. Rendell | 1.50 | .75 |
| Religion of Good Sense. Edward Richer | 1.25 | .75 |
| Feminine Soul: Its Nature and Attributes. Elizabeth Strutt | 1.00 | .50 |
| Pocket Remembrancer for the Young | .40 | .20 |
| Worship and Love of God. Swedenborg | 1.25 | .75 |
| New Age and its Messenger. W. F. Evans | .50 | .25 |
| Swedenborg and Modern Biblical Criticism. Edwin Gould | 1.00 | .50 |
| Lectures on the Book of Revelation. William B. Hayden | .75 | .40 |
| Sermons on the Ten Commandments. O. P. Hiller | 1.00 | .25 |
| Divine Law of Birth. Mrs. M. B. Horton | .60 | .30 |
| Journey of the Israelites. D. H. Howard | .75 | .40 |
| Character: Its Elements and Development. A Bible Student | 1.50 | 1.00 |
| New-Church Catechism for Children | .10 | .05 |
| New-Church Doctrinal Class Book | .40 | .20 |
| One Year: or a Story of Three Homes. Frances M. Peard | 1.75 | .50 |
| Pathway to Botany. L. H. Grindon | .75 | .40 |
| Plant Life. L. H. Grindon | 1.00 | .50 |
| Trees of Old England | | .25 |
| Year's Lessons from the Psalms. John Worcester | .60 | .30 |
| Wife's Messengers. Mrs. M. B. Horton | 1.50 | .75 |
| Noble's Appeal | 1.50 | .75 |
| Spiritual Diary. Vol. 2. Cloth | | .85 |
| Heaven Opened. Selections from Swedenborg | | .55 |
| Gems from Swedenborg. O. P. Hiller. 2 vols. in 1 | | .50 |
| Temptations. Selections from Swedenborg | | .25 |
| Marriage. Selections from Swedenborg | | .25 |
| Parsons's Essays. Three Series in 1 vol. *Slightly damaged* | | 1.50 |
| The Infinite and the Finite. Theophilus Parsons | 1.00 | .75 |
| Outlines of the Religion and Philosophy of Swedenborg. Theophilus Parsons | 1.25 | .75 |
| The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes | .50 | .25 |
| Religion and Philosophy United; or, an Attempt to show that Philosophical Principles lie at the Foundation of the New-Jerusalem Church. Mrs. M. H. Prescott | .50 | .25 |
| American National Lyrics and Sonnets. O. P. Hiller | | .25 |
| Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller | .75 | .25 |
| The Pleasures of Religion, and Other Poems. O. P. Hiller | | .25 |
| English and Scottish Sketches. O. P. Hiller | | .25 |
| Doctrine of the Lord in the Primitive Christian Church. S. F. Dike | .75 | .25 |
| Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden | 1.00 | .50 |
| The Athanasian Creed and Modern Thought. Rev. T. M. Gorman | 1.50 | .50 |
| Commentary on the Gospel according to St. Matthew. Rev. W. Bruce. American Edition | | 1.75 |

*** *The prices given include postage unless the amount necessary for postage be stated.*

## SWEDENBORG'S WORKS.

Arcana Cœlestia. 10 Vols. 60 cents each. Postage 18 cents each.
Heaven and Hell. 50 cents. Postage 18 cents. Pocket edition, cloth 25 cents; paper, 10 cents.
The Last Judgment. Paper, 30 cents. Cloth, 50 cents.
The White Horse. Paper, 10 cents.
The Earths in the Universe. Paper, 35 cents. Cloth, 50 cents.
The New Jerusalem and its Heavenly Doctrine. Paper, 10 cents. Cloth, 50 cents.
The Four Primary Doctrines. 50 cents. Postage 10 cents. Rotch edition, cloth, $1.50.
Divine Love and Wisdom. 50 cents. Postage 10 cents.
Divine Providence. 50 cents. Postage 11 cents. Rotch edition, $1.50. Pocket edition, cloth, 25 cents; paper, 10 cents.
The Apocalypse Revealed. 2 Vols. 60 cents each. Postage 15 cents each. 1 vol. edition, 90 cents. Postage 24 cents. Rotch edition, 3 vols., $3.75.
Conjugial Love. 60 cents. Postage 15 cents.
Brief Exposition of the Doctrine of the New Church. Paper, 10 cents. Cloth 50 cents.
The Intercourse Between the Soul and the Body. Paper, 10 cents.
The True Christian Religion. $1.00. Postage 24 cents. Rotch edition, 3 Vols. $3.75.
Miscellaneous Theological Works. 60 cents. Postage 16 cents.
The Apocalypse Explained. With Index. 6 vols. Cloth, $10.00.

---

## CORRESPONDENCE-SCHOOL NOTES.—New Prices.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.

The above Prices include the Questions.

---

## NEW-CHURCH BOOKS.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.
The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.50.
From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. $2.50.
Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.
Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.
Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.
The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.
Regeneration. Edmund H. Sears. $1.25.
Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.
The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.
Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.25.
Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 50 cents.
The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.50.
Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.
Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.50.
The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. $1.00.
Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 75c.
Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.
The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.
Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.
The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.
De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.
The Golden City. B. F. Barrett. 60 cents.
Letters on the Future Life. B. F. Barrett. 50 cents.
Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.
The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.
Letters on the Divine Trinity. B. F. Barrett. 50 cents.
Deus Homo: God-Man. Theophilus Parsons. $2.50.
The Mystery of Life, and other papers. Theophilus Parsons. $1.25.
Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.50.
Episcopalianism. B. F. Barrett. 25 cents.
The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.
Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. $1.
The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.75.
The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.
Out of the Shadow. pp. 167. Cloth. $1.00.
The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.
Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.
New Truths for a New Age. Rev. John Presland, of London. 50 cents.
Dangers of Modern Spiritualism. Rev. W. B. Hayden. 75 cents.
Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.75.
The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.
Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.
Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

## FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

## MANUALS OF RELIGIOUS INSTRUCTION.

### Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.
No. 1. The Catechism. Paper. 5 cents.
No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.
Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.
Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.
Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

We are taking subscriptions for

## Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

**Two Dollars for Twelve Consecutive Monthly Parts.**

---

## THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

**Two Dollars per Annum.**

---

## THE CHILDREN'S NEW-CHURCH MAGAZINE,

published by us, has been enlarged to 40 pages, beginning with the number for January, 1887. It is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

**One Dollar Per Annum.**

---

## Press Opinions of the Children's New-Church Magazine.

"It is, without exception, the best got up MAGAZINE in the Church. The contents are of the very best; the effort appears to be to supply reading with definite New-Church teaching for the children."—*The Dawn*, London, Eng.

"With its interesting contents it forms, perhaps, as suitable a MAGAZINE for children as is at present attainable."—*New-Church Life*, Philadelphia.

"It is among the best-conducted monthlies for little readers. The reading is always attractive."—*Boston Home Journal*.

"We think it contains the best instruction for children that can be found anywhere."—*New-Jerusalem Tidings*, Parkdale, Ont.

"This seventh volume shows how well our little cousins across the great water are cared for. The contents are judiciously varied."—*New-Church Magazine*, London.

"Good magazines for the young are scarce. Many of them are far above the comprehension of the little ones for whom they are intended. The volume before us, we are happy to say, is an exception. We have perused it with much pleasure, and feel assured that it will give great delight to its many youthful readers." *New-Church Herald* (English).

---

MASS. NEW-CHURCH UNION,

169 Tremont Street, Boston.

E. A. WHISTON, *Agent*.